

**The New Church for
the New Time**

By
Prof. William A. Harper

The New Church for the New Time

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Prof. Harper believes in the future of the Church of Christ and justly regards it as the one great factor for the ultimate saving of a storm-tossed world. His book is a well-balanced plea for the adoption by the Church of a great social-serving, uplifting program calculated to give an added impetus to her spiritual functions, and a new vigor to her temporal agencies.

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The New Church for the New Time

A Discussion of Principles

By

WILLIAM ALLEN HARPER, LL.D.

President of Elon College

*Author of "Preparing the Teacher," "The Making
of Men," "The New Layman for the New
Time," etc.*

Introduction by

CHARLES S. MACFARLAND



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To
The One Unconquerable Force in the World,
The Church of Our Christ,
Against Which
"The Gates of Hell Shall Not Prevail,"
In Full Expectation
That She Will Valiantly Enter and
Abundantly Satisfy
The New Time

Introduction

TO keep abreast of the age without losing the gathered forces of the ages is the task and duty of the Christian Church and the Christian minister.

Truth is eternal. Its life is progressive and it experiences a diversity as significant as its own unity.

I have thus read President Harper's books with gratification, especially because each succeeding volume bears witness to the progress of his own thought and his increasing light. The spirit and atmosphere are the elements that give a book its highest value.

This volume interweaves statements of principle and suggestions for action. It is stimulating both in its ideals and its ideas. President Harper does not lose his spiritual light and evangelical spirit as he seeks to wend his way along the pathway of practical activities. This is noticeable in his treatment of social duties.

At heart all human life is spiritual, and while the Gospel must glorify the fruits of the spirit it must not forget the spirit itself. There is a tendency to-day to obscure this truth and to overmagnify environment over the inward life. The

Kingdom of God will not appear simply by doubling men's wages with no reference to conscientious service. The Kingdom of Heaven will not come through shorter hours of labor, without regard to the moral uses of leisure. Social regeneration will not be performed by building better houses if there is no concern for better men and women and homes within those houses.

At the same time, while the life is more than meat, we must also remember that the meat is necessary to the life. Our social reformers are right in reaching up towards the heavenly through the earthly. While, with the one hand, we seek to transform the hearts and characters of men, we must, with the other, seek to gain for them human justice.

No social program will ultimately avail that is not expressed in terms of the spirit. The inward and the outward life must reflect each other. Our modern social movements will be good and abiding only as they are the revelation of the divine mind, as "In Him they live and move and have their being."

One weakness of our social reformers is that of substituting the circumference for the center, of dealing in effects without sufficient thought of ultimate causes. So while religion without humanity is sad, it is equally sad to have a humanity without religion. Such a humanity is

transitory and specious. Our real social leaders to-day are not those men and women who, in their blind zeal, would substitute humanity for religion, who would displace the Christian religion by the club and social settlement, and who neglect spiritual truth in the supposed interest of human comfort. Our real leaders are those men who have a profound faith in God who loves men, and whose love of mankind is an expression of their faith in the Eternal.

Jesus is the sovereign example of a well-balanced mind and heart. He fed, He healed, He comforted men, He rebuked the rich with great severity, but He was always saying that the life was more than the meat. He was always leading men towards the fulfillment of their life in God. His whole life is a picture of the blending of religious faith with human sympathy, two elements which in Him God hath joined together and which by man should not be rent asunder.

It is sad to see men and women in religion trying to save themselves and forgetting all the rest of the world except perhaps their own charmed and chosen circle. It is just as sad to find men trying to save the world without any vision beyond their own horizon and with no strength stronger than their own. We are living in both eternity and time, we must seek both the *geistes-leben* and the *welt-anschauung*, to use Eucken's classic terms.

In the religion of Jesus we find the sense of finality, of ultimate reality, and thus of last resort. The knowledge, the sense and the reality of the infinite lie behind our moral universe. Human life, without this consciousness, is vain and void. In the last analysis it is without meaning and interpretation, unless with the psalmist we can say, "In Thy light do we see light." No human problem receives its satisfactory answer except by the light of the divine. As the psalmist put it: "Not until I went into the sanctuary of God did I understand."

"He went out into a mountain to pray, and continued all night in prayer to God.

"And when it was day . . . He came down . . . and stood in the plain . . . there went virtue out of Him, and healed them all."

Thus, with the Master, he who does the work of an unselfish ministry in the daylight hours must find his way back, at eventide, to the sources of his refuge and his strength; there is no lasting, perfected social service without its commensurate spiritual culture, and the one will be as real and abiding as the other is deep and reverent.

This volume, largely because of its balance, is thus a waymark upon the road of transition which the Christian Church is travelling and thus helps us to chart the way. Its author is

notable for the manner in which he keeps his eye confidently upon the goal, while at the same time he looks about with discernment upon the great movements of his day and generation. It is thus the awakening voice of a man who is himself awake to those currents of human life which affect and largely determine the course and destiny of the Christian Church. For these causes I am glad of the privilege of introducing it to its readers.

CHARLES S. MACFARLAND.

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Foreword

THESE are crisis days. The world is rapidly changing, both in its ideals and in its emphases. The supreme struggle of human history is being decided on the battle-fields of the earth, and on the sea, and in the air. Life will never be the same when the battle-flags have been furled, nor will its institutions. Elemental changes, reconstructions that shall really reconstruct, are imminent. For a thousand years men will look back to this day as marking a turning point in human progress.

These changes will most assuredly vitally relate themselves to the governments of the world and to the industrial life of their citizens. The men of America who survive the trench warfare will return home and demand a new social and industrial order—an order which they will fashion and share. They will dominate our elections and dictate our life for a generation, just as did Grant's and Lee's veterans, only more so. And in that hour the Church will not escape. It ought not to escape. It ought not to wish to escape. Before the giant tragedy involving the world in this holocaust of blood and slaughter was staged, there was a muttering discontent

with the Church, nay more, open and insistent criticism and that too by those who loved her. The new time that shall succeed the awful carnage and fell desolation of our war-ridden day shall demand and will receive a new Church.

The noble protest of the leading laymen of the Methodist Episcopal Church, South, against the bishopric of that splendidly efficient body of Christian workers is evidence that democracy is not only to obtain in government, when the new time is fully come, but that it is to baptize the Church of Christ itself with a new freedom. The death-knell of autocratic rule is sounded, and it must go, in Church, in industry, in State, in every institution serving the life of men. We are to learn in everything to respect the sovereignty of every man and to esteem each as a prince and a king. The Church will insist with Peter and John that all men are brothers and that all Christians are "kings and priests unto God." Woe to any autocrat who essays to lord it over God's freemen in this new time!

The new Church will arise, strong and powerful, with healing in her wings, knowing and understanding her Lord's prayers—the one He taught His disciples and the one He prayed Himself—and comprehending their implications. The prayer Jesus taught His disciples is a social prayer. It is "*our* Father." We seek "*our* daily bread." We ask forgiveness for "*our* debts," or

"*our* trespasses," as "*we* forgive those who trespass against *us*" or as "*we* forgive our debtors." We petition the Lord to "lead *us* not into temptation" and to "deliver *us* from evil." No social worker could desire a more thoroughly social prayer than this, and according to this pattern we are to pray, and we will! The spirit of this prayer, the spirit of Brotherhood, will permeate the new Church and glorify it as the servant of God and of His children.

And that wonderful outpouring of His soul to the Father in the hour preceding His agony, the real Lord's prayer, will be central in the Church of the new time. Its spirit is to be the spirit animating, making alive and fruitfully efficient, the new Church. And what is its spirit? The oneness of God's people with each other, as Jesus and His Father are one. We shall sink our differences in the urgency of the crisis times ahead.¹ We shall learn the pure joy of Christian fellowship in a united service. Already the war has brought us together. Protestants, through the Federal Council of Churches of Christ in America, and Catholics, through the accredited representatives of their Hierarchy, worked side by side and in perfect accord to have the number of chaplains for the National Army kept at one for every 1,200 enlisted men. It was beautiful

¹ As evidence further witness the Pittsburgh Congress, October, 1917, and its findings.

to behold the representatives of these two great and powerful branches of the Church of our Christ in common presenting their petition to the U. S. Senate, to President Wilson, and to Secretary Baker. "Behold how good and how pleasant it is for brethren to dwell together in unity." In our new time the dew shall fall on our spiritual Hermon, the new Church, and on her the Lord shall command "the blessing, even life for evermore," because she shall have learned to give answer in her organic life to the noble petition of her Master with reference to His followers—"that they be one, as we are one," "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." In that day all men shall believe that God really sent Jesus and in that day too glory shall fasten itself permanently on the banners of the Church,—

Provided the Church shall also have learned the *real Golden Rule*. What is commonly known as the Golden Rule is the high water-mark of Hebrew prophetic and legal teaching. It is not the New Testament standard, which soars above it in the majestic splendor of its outreach and intake. Jesus makes this perfectly plain, when in the Sermon on the Mount He says: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Why? "For this is the law and the prophets." Jesus does not offer this rule as His distinctive teaching

in the realm of social morality. His commandment, the eleventh commandment that fulfills and completes all other commandments perfecting all law and all prophecy, setting up *the* final standard of Christian duty, is high and lifted up above this summary of Hebrew moral aspiration given in His early ministry. His standard is found in John 15:12 and into it gathers the essence of spiritual life. In this splendid moment the Heavens open and the pathway to its eternal haven is made plain. It is the path of love, not selfish love, not human love, not even mother love. It is divine love. It is that fine word so characteristic of the prophet Hosea, *hesedh*, love, mercy, loving kindness, all three of these, and with the added idea of voluntary sacrifice because of love for others. It is the most majestic utterance in the literature of the world. It is the consummation of the human life of the Son of God. Hear His command, O Church of the new time, hear it and live. "This is my commandment, that ye love one another, as I have loved you." Let the Church hear this commandment and practise it, and the Kingdom will speedily come.

Other elements of change, too, will enter into the new Church for the new time. As a layman who loves the Church views them they are depicted in the succeeding pages. The ideas therein set forth have ripened gradually as the author has studied and thought and prayed and

undertaken to do his bit for the Kingdom. He has in this book, as in his previous writings, confined himself to principles, leaving methods to be worked out and applied locally as the Spirit shall lead. There has been joy in the writing of this volume and it is sent forth with the earnest prayer that God may use it to stir the Church into a realization of the grave crisis we face and to point the way for the ingress of a new Church that shall mightily serve Him and the interests of His Kingdom in our new time.

ONWARD TO PERFECTION

“Blest is the man of high ideals,
Who fails to-day, to-morrow, and for days to
come,
But never lowers his standards, nor surrenders
to defeat,
Till hand and foot, till eye and ear,
Till vocal chord and tongue,
Till mind and heart are disciplined,
And all abilities of body and of soul
Are marshalled by the will
And move onward to the drum-beat of perfection.”

The Texts of this Book!

"If you will not hold fast, verily you shall not stand fast."—*Isaiah*.

"The brotherhood of mankind must no longer be a fair but empty phrase; it must be given a structure of force and reality. The nations must realize their common life and effect a workable partnership."

—*Woodrow Wilson*.

"The nineteenth century made the world into a neighborhood; the twentieth century will make it into a brotherhood."

—*Joseph Cook*.

THE MAN FOR THE NEW TIME

Have you done things worth while, have you drifted along,
Have you filled it with sighs, have you filled it with song,
Have you helped when you should, have you tried to do
right,

Have you struggled for good, or just fought on for might ?

Have you given your hand to some fellow in need,
Have you sneered at the man who was not of your creed,
Have you been open-hearted and ready to do,
Have you tried to be just, have you tried to be true ?

In your judgment of men, have you been always fair,
Have you learned to forgive in the face of despair,
Have you fought against greed, or succumbed to its lust,
Have you learned what it means to protect and to trust ?

Oh, it's easy to preach and it's easy to tell
Of the other chap's faults—but our own faults, ah, well !
We are cowards at times, and the truth, you will find,
Is a thing we dislike, for it's rather unkind.

But the Past, let it rest. Give a thought to To-day,
And To-morrow, as well, for the Time's growing gray ;
Do the things that you should, do the best that you can,
Crown your life with good deeds—BE A RED-BLOODED
MAN !

—*W. Dayton Wegefarth.*

ITS PRINCIPLES

CHRIST speaks specifically of the Church but twice. The Kingdom of Heaven, the Kingdom of God—these are His favorite designation of the new order He came to establish. The Church has always desired to identify itself with the Kingdom.

The Church vs.
the Kingdom

In every generation many who reverence the Kingdom have found the fellowship their souls craved outside the Church. This situation is more pronounced to-day than in any previous age. Christ was never the acknowledged Leader of men and movements, the Incarnation of their ideals, as He is to-day. The Church has never been more repudiated, more ridiculed, more execrated than in this present era. Men love *Christianity*. They detest *Churchianity*. They bless and revere the Christ. They damn and anathematize His Church. Why?

Because the Church is self-centered. Because it is more interested in theology than in men.

Because its salvation is for safety and not for service. Because it is more concerned for the continuation of its services than for the investment

Why Men Execrate
the Church

of its resources in methods of service. Because it is the champion of the *status quo*, a reactionary rather than a progressive influence in society. Because it trusts to organization rather than to sacrifice, than to agony of heart, than to travail of soul, that the world may see its Lord's glory. Because it has denied its Founder's doctrine of the Brotherhood of Man based on the Fatherhood of God. Because, *because*, BECAUSE, but these are enough. Whoever has attended a gathering of working men in a great theatre on a Sunday afternoon and heard them lustily applaud the name of the Captain of our Salvation and as lustily hiss the mention of His Church, whoever has had this startling experience knows that the Church in our day faces a crisis such as has never before threatened organized Christianity in any of its twenty centuries.

And we cannot disregard, we dare not attempt to disregard the ominous situation. The forces of the Kingdom without are calling to the forces of the Kingdom within the Church, are calling for a frank discussion of their arraignment and they will be heard. We do not admit that the militant "withouters" are right. Their grievances are satiable. The Church can win these men to active coöperation with her in her desire to hasten the millennium. She has taught the principles they defend. Their presence at her door

These Critics Must
Be Won to the
Church

is the fruitage of her own sowing. She has a right to harvest their splendid zeal and conserve it to her own righteous ends. These men need to get a new conception of her place, her rightful place let me say, in the Kingdom, her central, dynamic station as its heart. I am praying as one that loves the Church that she may weather this crisis, as she has many another. My hand and my heart are with her in the effort. But there must be a basis of agreement if she wins these men and some readjustments in concept, aim, and methods.

No man must be presumptuous enough to claim to know the panacea for our present situation. The issues involved are involuted and also convoluted. A maze of intricate intertwining prevents that clarified discernment which the prophet in every age must have before he can confidently preface his proposals with a "*Thus Saith the Lord.*" At most we can but indicate the direction to be taken. In that spirit we shall with many misgivings undertake to blaze the trail, leaving for the skilled engineers who follow the duty of constructing the way of the Lord and to make its paths straight.

And in the first place let us say that the Church needs frankly to acknowledge its mortality. The individual Christian may hope for immortal life, but the Church never. Her only hope is to

And So Let Us
Begin

serve well in this life the men and women, boys and girls, and the dumb creatures whom God has created. And in this work, this glorious work, she is assured of victory, for "the gates of hell shall not prevail" against her. But in heaven the Church has no more place than Satan. He was cast out, and we read in the Revelation that there is to be no temple in the New Jerusalem. There will be no need for one. Its work of preparation, of redemption, will have been perfectly wrought. The Church will have meted out its service, and will have disappeared in the Kingdom. A correct conception of her place should hearten the Church to realize her program in the world. She is the organized body of Christ's followers, organized not for her own sake, but to plant His Kingdom firmly in every heart. She is to use her every power to upbuild the Kingdom, make it universal, and render herself in the end supernumerary. When the Church gets this conception of herself as servant ineradicably engrafted into her life, no one can truthfully charge that she is endeavoring primarily to enlarge herself—that self-perpetuation is her major business. Growth will come to her, of course, just as soul-enlargement comes to every man who gives himself in service to his fellows. But growth will be the by-product, not the central aim in her organization. In the light of this

The First Need is
for the Church to
Recognize Her
True Mission

principle the success of evangelism will not be in the number of conversions and of additions to the Church, but in the spirit of service it quickens in the church constituency. When that spirit permeates the life of the Church, no minister will oppose such gospel team work as that in Wichita, Kansas, or Cleveland, Ohio, on the ground that it takes the leading members away from the preaching service, for then the minister will rejoice that his proclamation of the way in Christ has sent his men out to make them *leading men* indeed, *leading* their brothers to Christ. When that spirit has Pentecostalized the Church, it will teach not only the Christian stewardship of wealth, by which it lays claim to one-tenth for its own purposes, but the Christian trusteeship of wealth, by which it will teach that all wealth is under obligation to all of man and of every man. Such a Church will stand the acid test for its gospel. It will proclaim, it will incarnate the vital gospel, pure and unadulterated, not a denatured variety pandering to the prejudices of influential supporters. It will most succeed where it most gives itself. Like the Moravians, its resources will be expended elsewhere than on keeping its own machine oiled and in operating condition. I know churches that are animated with this spirit. It is heaven to come under their inspiration. I want that every church everywhere shall be so dispositioned. When they have thus

become John-the-Baptistized, the way of their Lord will be prepared and He will come again and His holy angels with Him. God hasten the coming of that grand and glorious day!

And now let us consider the preacher, the pastor, the minister. I much prefer to call him the

Then the Ministry minister, both because that word
Must Revise Its in its origin signifies the function
Plans. It Will Preach, of the man—he is to be a servant
But Not Wholly —and because also the functions of
 the preacher and the pastor ought not to be wholly delegated to him. A short while ago I published in a book on the layman¹ my views on the relation of the layman and the minister. It fell into the hands of a devoted worker who wrote that he regretted to see any tendency in our time to exalt the layman at the expense of the preacher.²

¹ "The New Layman for the New Time." Fleming H. Revell Co., 158 Fifth Avenue, New York City. Price 75 cents.

² "Dr. Harper is a layman and writes this book to stimulate the awakened interest of laymen in all forms of modern church activity. In his brief survey of history for the place and achievements of the laymen of other days, he is not over particular in placing distinguished men in the class with laymen. Of course every preacher was once a layman. The author's purpose encourages him to act as if once a layman always a layman. The popular mind, however, will continue to think of Paul, Calvin, Wesley and Moody as preachers. The method of exalting the laity of the Church at the expense of the clergy has never appealed to me as a wise procedure. One can marshal quite an array of ecclesiastical tyrannies, quite a formidable exhibit of 'overlords' if he has the mood for it. But Protestant Christianity is enjoying a glorious democracy to-day and faces insistent problems that have no vital relation to ecclesiastical oppression."

He had missed my point of view entirely. In that book and everywhere my insistence is that preaching is not the prerogative of ministers only. Every Christian is a priest. Every Christian is a preacher. Every Christian is an evangelist. No man can delegate his priestly relationship to the Kingdom to another. No minister can do my work of proclaiming the Gospel. No minister can receive my proxy as an evangelist. I yield to no man in my respect, my reverence for the ministry. It is because I have so exalted an opinion of that calling that I insist that it must not exhaust its vitality in mere talk. I expect to see the custom prevalent in the Church of the minister's calling on his capable laymen and laywomen to preach for him frequently, while he gives himself to the weightier matters of the Kingdom. And so there will certainly in future be no need for the church to close when the minister takes his vacation.

Nor will those weightier matters be confined to pastoral duties. Just as the minister is the preacher *par excellence*, even so he is the pas-

To which the author made reply :

"I have no quarrel with your estimate of 'The New Layman for the New Time.' Your connectional views influence you in your estimate of Chapter I. But I do not insist, do I, that 'once a layman always a layman'? I may myself one day be a minister. I am now a preacher. When I become a minister, I must submit to the church law of my choice. I can preach as a layman since I am a priest unto God. This is my view."

tor *in excelsis*. The time will never come when the minister will not be expected to visit in the homes of his membership and of his parish-ship. What a benediction it is to have the minister come, bringing with him the rays of eternal life, opening the Book, and petitioning the Throne for spiritual blessings on the family group! There is unction in a scene like that. Happy experience! We shall not let it pass. But the work of visitation, visitation of the pastoral type, cannot be, must not be delegated to the minister alone. We laymen must visit too. In the spirit of the Master and of His apostles, His *sent-ones*, which we are, we must go in and come out in the name of our King. I do not mean that we are to go simply on the Every-Member-Canvass for funds. That is certainly our prerogative. I mean that we shall make it a central thing in our daily program of life to visit in spiritual attitude and with spiritual design our brothers and sisters of the Church and of the parish.

And the minister—what is he to do? He is to preach, but not wholly. He is to visit, but not wholly. He is to be a layman-trainer. Even his preaching and visitation work will look in that direction. For his chief objective will be to train his membership for Kingdom-service. He will not do the work of training wholly any more

And Visit,
But Not Wholly

It Will Also Train
All for Service

than he will be expected to do all the work of preaching or visitation, but he will initiate plans to have it done and see that the plans are worked. Ours is the day of enlistments. Life-recruits are being called for on every hand. And all Christians must volunteer. There must be not the selective draft, but universal conscription, and no pleas for exemption will be tolerated. Every slacker in the Kingdom's army is a traitor. His penalty is death, soul-death, the loss of his love for God. God will not cease to love him, but he will cease to love God unless he gives his brother man part in the good he enjoys. This is not my doctrine. It is Scripture. Hear the Spirit speaking in accent clear and earnest in 1 John 3:16-17: "We know what love is through Christ's having laid down His life on our behalf, and in the same way we ought to lay down our lives for our brother men. But if any one has this world's goods and sees his brother man in need, and yet hardens his heart against him, how can such a one continue to love God?" God will not cease to love him, let me repeat. God never ceases to love us. But the man who refuses to share his good cannot love God, and so removes himself from membership in the Kingdom.

For every type of service for the Church or needed in the community there will accordingly be training provided. Herein will the minister

minister his largest ministry. John F. Cowan appreciated this truth and, behold! a wonderful

Some Typical In-
stances of This

work is wrought in distant Honolulu. Worth M. Tippy saw it and like a meteor the Epworth Church of Cleveland becomes a world figure. Len G. Broughton caught a glimpse of it and the Atlanta Tabernacle became a healing institution for the sick and sorrowful of the Southern metropolis. A. W. Lightbourne saw it and the People's Church of Dover demonstrated to the world how the Church can make the public school's beneficent ministration possible for the children of the afflicted and the poor. What a glorious time it will be when every minister everywhere sees his largest contribution in the training of his forces and in their release after training as workers in the community,—for its purification? yes, most assuredly; but also for its constructive uplift!

And the laymen and laywomen, the mere members—what of us in this new era? We will

And the Members
Will Gladly Do
Their Bit

not be mere counters as in many places. We will not be passive recipients of blessings. We will be dispensers of good. We will not love the Church primarily and essentially for what it does for us, but for what it enables us to do for others. We shall not look upon our minister always as a shepherd, because we shall be sheep

(I hope) only in the sense that we shall gladly follow our leader. We will find our gospel epitomized not in the twenty-third psalm, but in Matthew 25, and James 1 : 27. When we are received into the fellowship of the Church, we will expect the minister who gives us the hand of welcome to inquire certainly as to whether we have heartily and sincerely repented of our sins, whether we believe in Christ as the Saviour of the world and as our personal Saviour, whether we accept the Scriptures as our rule of faith and practice, whether we purpose through grace to live a godly life. And we will answer all those questions affirmatively. But if he stops there we shall be disappointed. We shall insist that he go further and inquire in what line of personal service for the King we desire then and there to enlist. We will not be satisfied even then, for we shall expect to be trained for our service in a regular army cantonment and then sent to the trenches to do our bit to make the world,—safe for democracy? no, sir; to make it safe for Christian democracy. If all that is to come out of this war is to be safety for earthly government, then let the cannon cease to roar at once and furl the banners of the battling hosts. Safety for democracy is not worth the price we are paying and are to pay in the prosecution of this war, but safety for Christian democracy, for the Brotherhood of Man, founded solidly on the

Fatherhood of God—this is our slogan, our consuming purpose, and for its realization we are enlisted not for the period of the war, but for life. We will not be content to do our bit ; we will do our utmost for this cause. We have the militant spirit, but we are not militaristic. We do not wish to convert men by Mauser rifles and thirteen inch guns. We wish to win them by deeds of mercy, love, and service to the fellowship with the King, which to us is so precious and invigorating and satisfying of the nobler aspirations of our souls. We are looking for the Church with a purpose to match our own and for the minister with the wisdom to direct us to happy fruitage in our Christian life. And we shall not be disappointed. We shall find them both, and we three, triune but one, shall constitute the noble Trinity of the Kingdom's triumphant, onward, upward sweep.

What I have been pleading for will necessitate a new conception of salvation. Soul-saving has been held up as the fundamental purpose of the Church, the basic cause of its existence, and enrollment as a church member accepted as a certificate of its genuineness, till salvation has become to be regarded as an individual and once-for-all affair. A radical reawakening must be had. Salvation is personal and individual. We can never get away from the necessity for

These Considerations
Involve a New Con-
ception of Salvation

the new birth. Reformation will not save. Joining the Social Reform Movement will not save. Connecting one's self with the Church will not save. The solemn truth proclaimed by night to Nicodemus yet stands over the entrance way to salvation: "Ye must be born again." Men cannot be educated, legislated, socialized, culturated into the Kingdom. They must be born into it. It is an individual and a personal matter. But after birth there is growth. We are but babes in Christ when we first accept His grace. Many never advance beyond the stage of babyhood in their Christian salvation, and though they claim to have been Christians for fifty, sixty, seventy years, they are still in their swaddling clothes and can digest only the sincere milk of the Word.

There is no such thing as a once-for-all salvation. We are saved constantly and constantly in danger of losing our citizenship in the Kingdom. Salvation is like the manna in the wilderness.

For Salvation is an Unfolding, Constant Process We get a supply for each day only. We cannot store it. Stored salvation soon becomes putrid. Perhaps that is why so many Christians wear a long face and cannot smile. Perhaps that is why gloom and religion are counted twin sisters. Perhaps that is why the minister, the Church, and the undertaker constitute in many minds a solemn trinity, exemplifying religion as the peculiar prerogative of the dead and dying, but

powerless among the living and the alive. God is the God of the living, not of the dead. The new conception of salvation must make this fundamentally plain, unmistakably evident. And when this has been done, it will be seen that salvation is not a railroad ticket through to the Grand Central Depot of Heaven with sleeping and dining car reservations provided without money and without price. Salvation is a shibboleth, admitting to the Lord's army. It is a passport into a country needing valiant effort to win it for Christ. Salvation is a testimonial that the one professing it is being daily saved. We must work out our salvation with fear and trembling, lest while we endeavor to bring the peace of God to our brother men we lose our own souls. Salvation is growth in grace. It is the progressive realization of Christ in the life. Each advanced step brings new joy, new vistas of entrancing beauty. The way grows sweeter as we march to the martial music of the King. But those who fail to march fail to hear the music ere long and the path becomes foul about them with noxious weeds and hissing with serpents' tongues. We must acquire more grace, or lose the grace we have. We are not the same to-day we were a year ago. We are better Christians or worse. The essence of our salvation, its alluring charm, is not in its *being*, but in its *becoming*. Salvation is dynamic, not static, and both

potential and kinetic. It is useful and usable at once.

Salvation is also social. Bunyan's "Pilgrim's Progress," with its intense insistence on personal salvation, did not escape criticism

**It is Individual
and Also Social**

in its own day. So its sequel was written. Social salvation is the

sequel of the individual variety of which we hear so much. Let us repeat that we shall never get away from the need of personal redemption. That is fundamental, we have said, but we also urge that personal salvation cannot be complete in an unchristianized social order. Society too must be Christianized and all its institutions. The modern Good Samaritan does more than give relief to the injured Jew. He cleans up the country from Jerusalem to Jericho and renders it safe for all future travellers. It is useless, almost useless, to convert men from their sins, and then permit licensed vice to flaunt its red-flag of challenge in their faces. The saloon is doomed. The brothel is doomed. Tobacco is doomed. Dope is doomed. Every evil in our social order is under sentence of death. They may evade the execution of the penalty a few years or a few centuries, but death inevitably awaits them. And many things we now regard with complacency must go too. The unsanitary tenement house must go. Enforced idleness must go. Too long hours and too dangerous occupations

must go. A more equal division of the wealth created by labor must be had. Little children and mothers must be protected. Justice, righteousness, the old demand of the Hebrew prophets for MISHPAT, must be enthroned. Politics must be purified and kept pure. All this is social salvation. Let me speak my heart, all this is the salvation Jesus came to bring. Anything less than this is not His Kingdom in its fullness. The method by which it is to be wrought—men who are being saved in the process of its development will discern. But it will be done. The social order must be, will be Christianized.

And this new conception of the Church involves also an enlarged, an enlarging notion of Christian service. It will not satisfy the members of the modern Church to put them to selling tickets to a church entertainment or to waiting on the table at some church supper. The Church is the community's center. That is how progressive Christians esteem it to-day, and they insist that it shall meet its obligation with a program of service covering all of life. The modern Christian does not depreciate faith. But he like James wishes to see it exemplified in works. He cares not so much for *creeds*, as he does for *deeds*. He can hardly with charity appraise the intellectual squabbles of the theologues as to what this passage means or that, when the

demands for service are so insistent all around. He has little patience with those who insist on the constant study of the theological calculus. Dogma he conceives has vampired the Church's energy, consumed its vital power. If a man accepts the Sermon on the Mount, the twenty-fifth of Matthew, and James with John 3 : 16, he will extend to him full fellowship and never raise the question as to his mode of baptism or his conception of the atonement. *Τὸ ὁμοιο-ούσιον* and *Τὸ ὁμο-ούσιον* have lost their power to command his concern. He reads of heresy trials in church history with mingled pity and aversion. He does not recall but one person who went away from Christ sorrowful, and that man left not because he could not believe. He had believed all his life. He went away sorrowful because he was not willing to do his Christian bit. We want less talk of heretics from the standpoint of belief and more unsparing definiteness in pointing out the heresy of inactivity, of failure to do full Christian duty.

This spirit of service will not be satisfied by giving relief to the poor and the afflicted. A
 Service, That In- man needs spiritual comfort when
 cludes All of Man he is poverty-stricken and sick
 and Every Man surely. But does man need religion only when he is sick or down-and-out? Is that what it is for? Is it not rather pregnant with helpfulness also for the strong, vigorous

man, or woman, and for the joyful young of the land? Assuredly, and the modern Christian wishes it to launch its program with width enough to include all men of every station and condition. The *up-and-out* needs spiritual ministration as much so as the *down-and-out*. Suffering will be relieved, broken hearts will be bound up, those who sit in darkness must see the light—great and Christlike all of this. But it is also Christlike to provide social, recreational, and amusement service. My heart goes out to the young people of our rural communities. The old social times are gone. There are few opportunities, and they are becoming fewer, for wholesome social intercourse. The dance is under religious ban. The lawn parties are improperly linked with hope of financial gain. When they meet on the church grounds for an all-day service, if they remain outside for the afternoon, the older heads pronounce anathemas. I excuse them for it. Social intercourse is needful. Courting must be done. I excuse them for it, till the Church provides in her parish or community house the opportunity for such intercourse during the week under proper supervision. The future Church will have its church house and Sunday-school building, for the most part under one roof, for worship and instruction, its home hard-by for its minister, and its parish house for its week-day activities. It will provide athletic

grounds and a gymnasium. It will provide lectures and movies and wholesome amusements. It will provide these things not in a patronizing spirit, nor as an indulgence to human weakness, but as a divine right, as satisfying an element of life necessary to make a man really and truly a man. It will hang this motto on its walls and embody it in its gospel of service: "We can serve God when we play as well as when we pray, and we will." The curse of our amusement life is that it is commercialized. The curse of our social life is that it is unsocial. The modern Church will surely remedy both evils. The Church has in the past contented itself with denouncing the evils of our amusement and social life. It will continue to do that, but it will also enter the field with a constructive, positive program of things to be done. Thus will it be a *community-builder*, and not merely a *community-scold*.

And finally the spirit of sacrifice will be found in the Church, in its ministry, in its membership.

And the Duty of
Sacrifice Will
Be Magnified
Necessarily

This spirit of sacrifice will not be content with parting with material possessions in the effort to palliate the sufferings of others. We must share—that is the Scriptural standard. We must sympathize, suffer with our brothers—that is its exaction. We must enter into the fellowship of the sufferings of Christ. We must fill out His sufferings. We must pass through our

Gethsemane and to our Calvary. We must also be raised from the dead, if we are to experience the Pentecostal blessing in our life. It is no ease-loving, luxury-seeking thing to live the Christian life in this new time. It is joyful, but it is joy shot through with suffering. Pain is there. Anguish is there. Agony is there. How strange to hear these things with reference to the Christian religion! It is seldom they are proclaimed. Yet there is the ministry of suffering, the sanctification to be had only in filling out the sorrows of the Christ. The central place of suffering in the Christian life is visibly and impressively emphasized in the memorial the Master provided for Himself—the Holy Communion. We are to show forth His sufferings in that solemn feast, and are from it to gain the will and the strength to suffer with Him. Those of us who heard Jowett in Washington when the War Congress of the Federal Council was in solemn session in May, 1917, will never forget his noble plea for the place of suffering in Christian experience. The Church has trusted to organization, he declared, but the Bible way is through agony. What a pity that the real force of Paul's words to Timothy is lost in our Authorized Version, which makes him say "*I have fought a good fight,*" when what Paul really said was "*I have agonized a great agony!*" The words *organize* and *organization* are not

Scriptural words, and our translators have all but taken from Scripture the heart-doctrine couched in that magnificent word *agony*. The original Greek has preserved it and we are grateful for that. Agonize, *agonize*, AGONIZE—that is what we need. Our hearts must bleed in love for our fellows—that is our duty; nay, it is our privilege in this new time. This world-war will teach us to suffer. As teaching us such we, I mean the Christians of America, needed to enter it. It would have been a pity if we had not. And when we come back from it, flushed with victory as assuredly we shall, we will have gone down into the depths and through the dark valley of suffering to our national and personal salvation. And from this cataclysmic experience, this maelstrom of blood and death, the Church of God will arise, resplendent, glorified, and sanctified, because she shall in suffering and in tears have learned how to agonize in heart for the opening of the windows of heaven and the outpouring of blessings upon suffering men, her fellow-sufferers.

Such is the personnel and the spirit of the new Church for the new time. This Church will

Such are the	meet the hopes and aspirations of
Principles of	the new time with a full gospel.
the New Church	Such a Church we need, we must

have. It is Christ's will that we should. The Holy Spirit is urging us with unutterable groan-

ings to establish it. God helping us, we will found it solidly and make it central in service to Him and brother man. Evangelism, missions, social service shall be the rallying standards of this new Church in the new time. Evangelism that shall save, missions that shall win to Christ, social service that shall bless him who receives, but even more him who ministers—these three shall be the shibboleths, the moving spirits, the three in one, of the blessed day of the Lord and of His Kingdom come, through His Church, among men.

II

ITS GOSPEL

OURS is the Brotherhood age. The social hour has struck. The Church of Jesus Christ has prepared the land and tenderly cultivated the crop. The Church is entitled to gather the harvest. We look in vain for a conception of Brotherhood in lands where the Gospel of Christ is unknown or slightly known. There are splendid gems of sacred truth trenchantly expressed to be found in the literatures of the non-Christian religions. Many of them rise even to Christian standards of beauty and excellency. But there is nothing in any sacred literature other than the Christian so splendid as this nugget of social solidarity taken from our Scriptures: "We are members one of another," and this glistening boulder of purest lustre: "One is your Master, even Christ, and all ye are brethren." These two are the essence of the social gospel. If we had only these verses left us, we should be able with them to convict the world of sin and to usher in the Kingdom of our

The Gospel of
the New Time
Will Be Social

Christ. But these are not merely proof texts taken away from their context. They are the natural flowers of the whole plan of Christian salvation. The Gospel is first, last, and ever social.

The social gospel—it is no new gospel, but *the* gospel with a new emphasis. It is not a new
 Which is the Old gospel, but *the* gospel with a new
 Gospel With a application. Human personality
 New Emphasis does not lose its dignity in the
 lime-light of this new-birth of Brotherhood. Human personality is by it recognized to be a social thing. No personality it proclaims can be developed in hermitage. In the purifying process of association with our brothers our personality ripens, attains its loveliness and proportion. The social gospel does not discount the necessity for the individual new birth. It insists that a man had better not be born spiritually at all unless his advent into the Kingdom be conceived in the spirit of Calvary and the scene at the foot-hill of the Transfiguration Mount. Its favorite hymns are not "Jesus Paid It All" and "Salvation Is Free," but "Jesus, I My Cross Have Taken" and "Saved to Serve." Sacrifice and service—these are the pregnant words of its vocabulary, joyous sacrifice, loving service, self-effacing, fellowman-blessing, Christ-exalting,—such is the pulsing heart of the social gospel.

The social gospel recognizes the folly of the mere reformer on a social crusade of relief for "the down-and-outs." It fully grants that men's physical needs and intellectual desires may be satisfied by the social settlements and the public charities and libraries. But relief to be restorative must touch the heart and quicken it to newness of life. That quickening touch the social gospel knows can be found only in personal contact with Jesus Christ, and so while it pours in the healing oil for the body and provides for the liberating of the mind, it applies the magnetism of the Spirit that the heart's blood may circulate in life-giving, vitalizing streams till the man is made "a new creature in Christ Jesus." It gives cups of cold water, but does it in His Name, and the water thus given not only slakes the thirst, it restores the soul. The social gospel restores the soul, and no other sort of relief or amelioration can. The new Church will recognize that the world for its heart-sickness and distressing degeneracy needs not so much social therapeutics as social bacteriology and social hygiene.

It will be profitable to pursue this contrast further. The social gospel has one conception of how man is to be redeemed. The social reformer has another. The latter is from *the-without-in* process. The former is *the-within-out* method. Both diagnose the case properly. The

sore, the open sore, is there and both want to cure it. The social reformer applies cooling cloths and

**It is Based on a
Heart-Experience**

salves and provides a quiet resting place for the sufferer. The social gospel gives the patient a tonic to build up his system and purify his blood. In both cases the sore is removed, but in the former process it is only driven in and will shortly attack some other portion of the sufferer's body. He is relieved, but not cured. The gospel cures, restores, revitalizes, makes the man anew. The social reform program is one of *reformation*. The social gospel is committed to *preformation*. It is superior because it *forms* and renders *reform* needless. The social reformer would take away the sore. The social gospel worker, to be sure, would subtract, but he would also add, add that which is of priceless value, a self-cleansing power within the man, even the Spirit of Christ. Once more, the social reformer would *eliminate* the trouble. The social gospel will *redeem* the whole man. Between these two there can be but one choice. Those who elect the lesser work do so because their vision is blurred. We who have embraced the complete program will praise them for their works and gently show unto them the "more excellent way."

The social gospel cannot be satisfied by proxy efforts. No hireling can perform its sacred task. In the program of the Master no substitutes are

accepted. It employs, we have said, not the selective draft, but universal conscription. All must enroll. Nor can exemption be granted to any man. It is universal service that is required and all who slack must face the firing squad, must lose their souls. Is this sentence harsh? To the uninitiated it appears so, but to the man in the trenches where the rattling muskets and the mighty engines of death belch out destruction, it is a joyous service. He is fighting to make the race of men, created in God's own likeness, fit to be citizens of a spiritual democracy, and, God helping him, he can only fight. Let no man think to escape serving personally in the trenches. Let no man think he can do his bit by giving his money. Far too little money is given, we all know. We are but beginning to glimpse the meaning of Christian stewardship. We have not even sensed the principles of Christian trusteeship. Our money must be given, but we must give ourselves too and first. We must imbibe Sir Launfal's later spirit and, when we do, we shall meet Jesus in leprous beggars and tattered children and wasted forms of men and women everywhere. Our service then will be heaven-blessed for ourselves and for those we serve. We must first give ourselves to the Lord, and then our poverty will abound in riches of liberality to our brother men for His sake. Then it will cease

to be a question, as it now is, when a man of the Church begins to get rich, whether God will gain a fortune or lose a soul. The rich man must send his money on ahead to pave the streets of the New Jerusalem or he will never enter that holy place. We will either walk on our gold sent on before us into the next life, or our money will melt with us in the pit of fire over there. This is plain talk, but plain talk is what the Church needs in this hour.

The social gospel is not theological, but serval. In the spirit of the Last Judgment, it rates men

It is Not Theological, But Serval	not by their beliefs, but by their service. In the spirit of James, who was the Lord's brother and knew by intimate association the Lord's desire for His followers, it will show its faith by its works, for faith without works is dead. The social gospel scans the membership of the Christian churches to-day, and it can but pronounce the most of them as having been either abortions or still-born. What a pity! Six hundred million Christians practically powerless in the face of a world of sin. The dried bones need flesh. But where is the prophet to startle them into a realization of their barrenness and to breathe into them the breath of life? With a world on fire and the water of salvation freely at hand and with the means of its application entirely committed to it, has the Church in our day
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any right to while its time away in manicuring theology? Our theology, we confess it to our shame, has been more often voluminous than luminous. We have insisted on dogma to the depletion of our vital energy,—dogma with the accent on *dog*. This day calls for *doer-logues*, not for *theologues*. It is the hour of *deedists*, not of *creedists*. Do not misunderstand me. We are not to turn our back on the Bible. That is our spiritual meat. But we are to turn our back on the dialogues of the theologues in their labyrinthine Scriptural interpretations. If a man accepts Jesus as his Captain and the Bible as the revelation of His will and embraces the program of the life Jesus taught, then we shall give him the glad hand of fellowship and bid him Godspeed in his service to his fellows. The shibboleths of his faith are his, and they will pass with him into heaven or having served their usefulness be shed when he is translated, and so they *need not*, they *shall not*, disturb his standing with us. We tire in this time of men's merely telling how great things the Lord has done for them. We want them to complete the record, and tell us how much they have done for their fellows. And we shall discount their testimony as to what the Lord has done for them just one hundred per cent., unless, *unless* we shall see the proof that the Lord did it for them in their daily lives. For men have been mistaken in regard to

their relationship to the Lord. Nor have we overlooked in our zeal for service that gracious truth splendidly stated in John 6:29: "This is the work of God, that ye believe on him whom he hath sent." We of the social gospel team accept that truth. It is fundamental. And we also accept as explanatory of this truth John 6:44: "No man can come to me, except the Father which hath sent me draw him." That is where our work comes in. It is God's work that we believe. It is our work to bring others to believe. And "believe" means to us, not mere intellectual assent to truth, but a dynamic acceptance of obligation to realize in the world the proper fruiting of the program of service and uplift based on that belief. Our faith is intellectual, spiritual, and at the same time tremendously vital and active. The social gospel is to the individual gospel of personal salvation as the cipher to the digits of the numeral system, valueless alone, adding nothing if placed before, but tremendously multiplying its value if placed after it, where it properly belongs.

The social gospel has a new meaning for salvation too. It repudiates the notion that salvation is for safety alone as unsatisfying and as essentially selfish. It proclaims a new evangel—the evangel of salvation for service. Religion to it is no fire-escape to keep a man from hell. Salvation

It Teaches Salva-
tion, Not for Safety,
But for Service

it views as a progressive process and religion as its nurturing, sustaining bread of life. It boldly announces that salvation's only value is in use. If stored, it spoils. The Revised Version has it much better when it tells us "The Holy Spirit added daily to the churches such as were being saved." I am not so sure but that the more nearly correct rendering would be "such as were being daily saved." We have heard it said of old, "Save the child and the man will take care of himself," but I say unto you, in the message of the social gospel, "Save the child and save him daily that, when manhood is reached, the continuous new birth of the Spirit will be as normal and natural as the daily new rising of the sun." This is to grow in grace. The surest way of such growth is to share its joy. Only as we give our salvation away can we keep it. Only as we share our religion with our brother men can we escape the cobwebs of skepticism and unbelief. "I am all troubled with doubts," a young assistant pastor is reputed to have said to Dr. Charles L. Goodell. "Go out and win a soul to-day, leaving off your sermon-preparation," prescribed the great soul-winner. The younger man preached his greatest sermon the next Sunday. Doubts do not trouble the man who uses his religion. He has proof indisputable of the efficacy of salvation, and no slime of infidelity can befoul his soul. "Religion

in action"—that is the slogan of the social gospel. And those of us who have caught the spirit of this gospel will never rest till it purifies the social and societal life of the whole world. Personal salvation we shall never lose sight of, but social salvation is our passion too. The social order must be Christianized and we are committed with a martyr's devotion to its progressive realization.

The social gospel, too, like the man on Patmos, has somewhat to say to the churches. It is anxious that the churches, which, as we have already said, have sown the seed and tenderly cultivated the crop, shall also garner the grain of the Kingdom. But they may not. For the social gospel hears the muttering discontent of the men in the churches with the slowness of the Church to crucify itself for the world. It also hears the ominous denunciations of the Church by the men on the outside—the men who believe in our Brotherhood doctrine, but fail to see its exemplification in the churches' program in our day. These critics of the Church we have seen openly accept Jesus as the concrete illustration of their creed of life. They hate and execrate the Church that professes to embody His Spirit in organic form. They say, as we have shown, that the Church is for the rich and the well-to-do. That the poor man is given a back-seat or placed

And Has a Severe
Message for the
Present-Day
Churches

in the gallery. That the Church is for the classes as against the masses. That the Church is more bent on perpetuating its own life than on giving itself in sacrifice. That services rather than service hold the central place in its program. We are not saying these men are right. We think they are wrong. We know they are wrong. But we must win these men, or the Church shall suffer. And we can win them only by love, by sacrifice, by service, by giving the Church in loving consecration to ministering to them. We must show these brothers that they need salvation as well as an improved social environment and that we are determined as Christians to give them both. These men have mistaken soup and soap for salvation. We must in the new day minister to man's physical needs and bodily comfort, but not think that is their salvation. We may not be able to convert a man whose feet are cold, but warming his feet will not save his soul, though there be those who teach it. The situation that confronts the Church to-day is critical in the extreme. But the Church has safely weathered many a storm. The Church, we have said, has always undertaken to identify itself with the Kingdom of God. That was Christ's thought for it. But whether the Kingdom shall be outside the Church in the coming days shall depend very largely on our response as Christians to the social stimuli of our time. Whether

or not a new movement shall spring from the Protestant Church just as that sprang from the Catholic because it would not recognize the freedom of man in his relationship towards God, is to be settled in the present generation.¹ It need not be so, but it will be so unless the Protestant Church reacts promptly to the social aspiration, the Brotherhood demand of our day. The men on the outside who love our Christ, but have no hope of inducing the Church to embody His Spirit in a becoming social program of determined action, have already selected the title of this spore from the Protestant Church. It is to be *The Social Church*. This world war will undoubtedly witness at its conclusion a reconstruction of society and all the institutions of our life. The Church can save itself in that hour only by actually embracing the social gospel and arraying itself in agony of heart on the side of social service, of Brotherhood solidarity, and of the spiritual democracy of life and life's institutions, one and all.

¹ "So discouraged have certain eager souls become over the possibility of the Church leading the nations out of the present unchristian order that, without formally severing connection with the Church, groups of young, ardent followers of Jesus, both in England and America, have come together in new Christian fellowships, that they may proclaim to the nations a new gospel commensurate to a new and changed world. Thus in England a group of Cambridge students, discouraged over the silence of the Church in this time of awful crisis, joined themselves together in a 'Fellowship of Reconciliation,' which now numbers over 4,000 young men and women." —Frederick Lynch, "The Challenge," p. 13 f.

But lest there should be uncertainty as to the content of the social gospel, it is proper to suggest some of the things it must undertake to do. We are not prepared to say it is to be the final gospel. Martin Luther thought his was, but we see after four hundred years how far short it has fallen. We do not claim that we even now fully comprehend the aim and goal of the social gospel. We can but point the way, feeling sure that it is the way our Master would tread, were He with us as a man to-day, and leave the further comprehension of the aim and the application of the principles of this gospel to the spirit-enlightened judgment of those who shall take our places in the trenches when we have bled out our life.

Nor would we infer that the churches have been hands off with reference to the social gospel.

Endorsing the Social Service Creed of the Federal Council How we rejoice in the Social Creed of the churches adopted by the Federal Council of Churches of Christ in America! Our hearts swell with hopeful aspiration as we read these splendid pronouncements: "The Federal Council of Churches of Christ in America stands—

"For equal rights and complete justice for all men in all stations of life.

"For the protection of the family, by the single standard of purity, uniform divorce laws,

proper regulation of marriage, and proper housing.

“For the fullest possible development for every child, especially by the provision of proper education and recreation.

“For the abolition of child-labor.

“For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

“For the abatement and prevention of poverty.

“For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

“For the conservation of health.

“For the protection of the worker from dangerous machinery, occupational disease, injuries, and mortality.

“For the right of all men to the opportunity of self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.

“For suitable provision for the old age of the workers, and for those incapacitated by injury.

“For the right of employees and employers alike to organize and for adequate means of conciliation and arbitration in industrial disputes.

“For a release from employment one day in seven.

“For the gradual and reasonable reduction of

the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

"For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

"For a new emphasis on the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised."

I repeat that our hearts swell with hopeful aspiration as we read these splendid pronounce-

ments—the social creed of our American churches. We want that this shall become the social deed of these churches, for therein

is the only hope of the continuation of these churches as servants of our Lord and of His brethren. This creed is sublime. Its realization must be seen in the home, the industrial system, the social and political life of our day. In that realization the sublime creed of the churches will become their glorified deed. Such incarnation the social gospel has set itself to realize progressively in our time.

This social gospel, endeavoring to incarnate the social creed of the churches, has a conception of the home, exalted and holy. The parents in the home are to realize that they are servants of

God and that they owe the very best they can give to their children. Divorce, except for
The Social Gospel Scriptural grounds, must be done
Has a Message for away. The easy securing of a
the Home divorce is the death-knell of the home. The marital relationship must not be lightly entered into and the Church should see to it that unfit persons physically and morally do not enter into it. This is as much its duty as to hurl anathemas at those who seek dissolution of unholy bonds. The Church should be careful to ascertain whether God is really joining the persons seeking marriage together or whether they are merely seeking the sanction of religion for a purely human arrangement. It will search the Scriptures to see that divorce is not so rigidly forbidden as the remarriage of divorced persons. As to children, parents must be taught not to exploit their labor, but rather to conserve the energy of the young for the later years of useful life. The home must not be a hovel, but a real home, and the Church will see to it that the shacks and tenements now supporting their owners in luxury by the extortionate rentals exacted from the poor shall be torn down and decent quarters installed. And children must honor their parents. Love must reign supreme in the home, and love is unholy according to Scripture and experience unless it includes the Lord in its embrace.

As to the industrial system, the Church will sound a clarion call for justice, for the old Hebrew concept *Mishpat*, which recognizes each man as a child of God with inalienable rights which the social order and his brother men must forever respect. Those who now render the most exacting service industrially receive the smaller share of the products of industry and assume the liability of accident to their own persons. Working conditions are unsanitary. The hours are too long. The workers are treated as machines rather than as men. Little children of tender years and young girls and women, who are to be the future framers of our physical and spiritual bodies, toil themselves to exhaustion and receive a mere pittance as their reward. Old age insurance and accident protection these toilers do not have and cannot have under present conditions. Their life is one of peculiar hardness, and God will hear their cry, just as He heard that of the oppressed Israelites in Egypt. And He will break the bonds of their thralldom and bring them into the promised land of justice. *Mishpat*, God's righteous justice, will be brought back. There can be no doubt of it. Whether this will come by the overthrow of the capitalistic order or by engrafting on its stock certain humane reforms, no man can tell. We have not tried this path before, but of this we may be sure—the industrial

And a Stirring Arraignment of the Industrial System

system must be Christianized and that will mean not simply a minimum wage for each industry, but the maximum wage for every man, that he may be a man and not a slave.

As to the social life, the Church will not plead for equality, but for fraternity and the obliteration

And Does Not
Pass Over the
Social Life

of caste. God is no respecter of persons and the Church must not be. There must be leisure provided for every man that he may have opportunity for the development of all his powers. Amusement and entertainment and social life the Church will recognize as a legitimate field for its entrance. It will put an end to the commercialization of the social instinct and in that way remove permanently the prurient elements that debase the attempt to satisfy it. For it is not so much the perversity of human nature as the desire to pander to the baser motives for profit's sake that debases our theatres, our movies, our parks, our social and amusement resorts of various kinds. The remedy is in the churches' hands. They can correct the evil if they will. They will, when the Church makes up its mind to be a genuine community force, to take its rightful place at the center of things. Whenever a church anywhere has done this, whether in the lumbering districts of Northern Michigan, or in peaceful farming Rollo, Ill., or in hustling Cleveland, Ohio, the community has been as truly

born again and given a glorious newness of life as the man is born again who surrenders himself to the leadership of Jesus. These social service churches are the heralds of the new day. They purify wherever their influence reaches. They are the embodiments of the social gospel with direct application to the local situation. No rules can be laid down for such a church. Each community has its own unique situations, but the principles of the social gospel can meet those local needs, and will do it when consecrated men give themselves to the high service of applying them.

As to the political life, the Church too has a work, a vital duty. Church and State are separate. They must remain so. It is better for both that they maintain themselves separately, yet they must coöperate. The life of man is one life and the Church must minister to it as a whole. The Church must turn its attention to making good citizens and, when politics get uncanny, clean things up. Nay more; the Church must initiate political measures of social application and put them across. Prohibition would never have come, not even as a war-measure nationally, but for the clarion demand for it on the part of the churches. All our other social sins will be repented for and removed after the same manner. The churches have been preaching peace for two

Nor Even the
Political Organ-
izations of Men

thousand years, *and preaching only*. They have left to nations, unchristianized, the right to arrange for peace. As a consequence, now in this twentieth century we are engaged in a world-conflict that all but bids fair to wreck civilization. We have repented of our folly. Democracy must reign in the earth, democracy which makes rulers amenable to the ruled. The churches will make both rulers and ruled amenable to the program of life and principles of conduct promulgated by the Man of Galilee, and that means the world's political regeneration and the ending of fratricidal strife. We must render unto Cæsar the things that are his, and at the same time see to it that he lays no claim to things belonging to his brother men or to God. Such is the Magna Charta of political equality, the social gospel applied to national life. Through it only shall redemption come to the governments of the world. Through it only can the world be safe for genuine democracy, which is Christianity embodied in governmental life. Through it only will democracy be safe for the world.

III

ITS PHYSICAL PLANT

THE church that reaches its community will need to be properly housed. The housing will vary according to the location of the church. City, town and rural churches have widely varying problems to solve.

The New Church

**Must Be Adequately
Housed**

The city church might very well save itself the expense of maintaining a large library or a gymnasium, provided it can see to it that the public library and that the Y. M. C. A. or public school gymnasium are properly managed. The town church may find itself better able to supply the social service needs of the community by combining with its sister churches. In the matter of relief work, all the churches, wherever geographically located, will need to work together, to prevent duplication and the consequent pauperization of those helped. Our purpose now is not to enter into all the kinds of things the Social Service Church may properly attempt, but merely to discuss the architecture of the plant as it will be influenced by the aim of the church to

meet its Social Service obligation, and naturally only that in a general way. Principles are all we shall attempt; methods of applying and adapting them to the local situation must be left to the building committee and the architect.

I have served on the building committee and know its problems and embarrassments. Usually
 Which Means the employing of a competent
 Employing an architect is dispensed with, on the
 Architect ground that the expense can be
 saved. This is a mistake. A competent architect will save several times his fee, and besides he knows the very latest ideals before the Christian world and can bring them to bear on the local situation. It is a very serious error in judgment, if not neglect to the point of being criminal, to undertake a church building in these days, when church architecture has become a highly specialized business, without securing the professional guidance of a competent church architect. Note that I said *church architect*. Ordinarily the local architect is not a competent church builder. In the whole country there are about one hundred architects who have specialized in church buildings and plants. It is supreme wisdom to get one of them.

When the architect has been employed, he will of course meet with the building committee. He will with them go over the community needs, intellectual, social, recreational, spiritual. He

will tell them what his idea is as to the investment required to meet those needs. If the com-

Who Shall Be
Fully Trusted
and Followed

mittee is able to finance the situation, well and good. If not, the pruning down process must begin. Oftentimes members of a building committee have very definite convictions about what they want. It is well for them to present those convictions frankly, and then to leave the final disposition of them with the architect. A competent architect will refuse to submit a plan unless he is given this power. And he ought to have it, just as much so as the physician with reference to the medicines he shall prescribe when we are ill. A community whose church plant is inadequate and poorly adapted to its needs is virtually a sick community. The architect is the physician. Get one you have confidence in and then take his medicine. Don't try to get architects to compete with each other. It is non-professional and only poor ones will enter the competition. And let your building committee be representative of all ages and sections of the congregation. To have only deacons or only large givers on this committee will almost certainly lead to the erection of a one-sided church edifice. Be prepared to go in debt, if the situation calls for heroic measures, and by all means be liberal and build with a view to growth. The new plant will likely be useful for a quarter-century. An-

ticipate the needs of that time and undertake to supply them.

We may pause here long enough to say a few things about architectural considerations in general. The traditional in church buildings is not to be discarded ruthlessly. There is something in the desire to have the finished plant look like a church. But the traditional must not put brakes on progress to the injury of the cause of Christ. Some splendid men have the idea that the church, meaning the entire plant, must never be used except for worship, teaching, and preaching. This would be defensible, but for the limited notion they have of worship and teaching. Teaching means teaching out of the Bible only or out of quarterlies based on portions of Scripture and excludes teaching civic and social duties in the week or by the movies. Worship, *worship*, how stereotyped and standardized it is! It is an iceberg to the emotions. The Frigid Zones are its favorite temperature. The idea of worshipping God in play, physical exercise, and recreational sports shocks their righteous souls, and they will leave the church that so far departs from the traditions of the fathers. You will have to deal gently, lovingly, sympathetically, but firmly with the traditional in church architecture. You must not be surprised that I have classed these traditional notions of the brethren as "archi-

A Few General
Remarks on
Church Architecture

ecture." They are properly so classed, because the church edifice has produced these notions and the church edifice can change them, only the change must not be too radical and certainly not ruthless.

Positively speaking, the church edifice should be beautiful, but not showy ; substantial, but not massive ; genuine, and not veneered. It should incorporate in itself the great thoughts and ideals of religion. There should be no flimsiness or gaudy ornamentation for ornament's sake. Strength, durability, genuineness, dignity, beauty, repose, reverence—these are the seven perfect points of the architecturally satisfying church plant. The grounds too will need attention. They should be artistically arranged and well-kept. Shrubbery, vines, a green lawn, if only a mere patch, command respect and beget spiritual aspiration. But the whole must be designed with an eye single to usefulness—for service is to be the big word in church architecture as well as in religion in this new day, and the joy of it is that usefulness and the other considerations demanded by architectural science are in perfect and harmonious accord.

The question of remodelling or building outright is always a vexing one in any community. The present plant is usually valuable. Sacred and tender associations are intricately intertwined

with it. The heart's affections are there. I heard of a church that had the question settled for them—by a cyclone. Another was relieved of embarrassment by a fire. But most of them discard the pastor who proposes the measure, only to follow his successor in doing the very thing he proposed. Grace, grit, and gumption, noble triplet of g's, must be employed. The architect can be trusted and should be. Many plants need to be constructed over outright. The architect oftentimes can utilize part of the present plant, and certainly the material can be used in the construction of the new structure. Enter into the matter free to do what is best and pray for grace to accept the decision in Christian spirit.

Speaking generally, the Social Service¹ Church, whether in city, town, or rural district, will need to provide a home for the minister, an edifice for worship and Bible teaching, and means of carrying on the week-day activities of the church as the community's center. This may require

The Constituent
Elements of the
New Church Plant

¹ Let us pause here long enough to say that there is a vital difference between the Institutional and the Social Service Church. The Institutional Church produces *wards*. The Social Service Church yields *guardians*. The former cures. The latter makes strong and vigorous through effort. The Institutional Church says "come." The Social Service Church says "go"—go and be witnesses that others may "come."

but two buildings. It very often and preferably requires three. It might conceivably have four or more. The cheapest plan is to combine church, teaching and community activity functions in one structure, and the minister's home in another. Or, as in the Reems Creek (N. C.) parsonage, we might combine parsonage and parish house. Those who have traditional views as to the sanctity of the place of worship will desire the segregation of the activities in a parish house. They may have to be listened to in our generation. They are usually good people and liberal supporters of things as they are. The parish house compromise will save their feelings and themselves to the church, and we should not offend even these large ones. It goes without saying that the plant should be a real plant physically, that is, its buildings should be at one place and that they should constitute an architectural unit.

I. THE MINISTER'S HOME

The minister's home should be a substantial structure, not elaborate, but impressive. He is the community's greatest servant —its most useful citizen, and his home should suggest by its architecture his dignity and worth. It will not be the most costly home in the community, but simple and dignified with conveniences and com-

It Should Provide
for the Minister
Comfortably

fort. As to cost, it should compare with the homes of the membership whose income is about his or more. An architect should plan it. The premises should be well-kept, and serenity and happiness should be suggested by it to all. A small garden should go with it, if gardens are a part of the homes of the membership. In the country, a little farm should go with the home. The minister must be an ensample to his people. His farm should be well-tended and modern. The furniture of the home should be neat and comfortable, without flimsiness or ornamentation. A vehicle of some kind should be provided, from a bicycle to a Ford, or in a moment of rare generosity, a real automobile with an adequate endowment for upkeep, as the local situation may suggest.

II. THE HOUSE OF WORSHIP

The Christian world has met the demands of congregational worship with ample provision.

And Contain Ample Accommodations for Public Worship We need only summarize the conclusions that have been reached in regard to it. The house of worship should be well lighted, comfortably seated, spacious enough to accommodate the congregation without overcrowding, acoustically constructed, dignified, reverential, uplifting. Here is the community's heart. Here in a peculiar sense God meets with His people and they fel-

lowship with Him. Luxurious appointments, showiness, veneer—these have no place in God's house, but it is stinginess for a people to worship God in a house they would not be willing to live in as a home, from the standpoint of beauty and comfort. Whether the church auditorium should ever be used other than for worship, funerals, and marriages, local sentiment must determine. Nothing must ever be done in any way tending in the community's mind to depreciate its sanctity or secularize its sacred associations.

III. THE SUNDAY-SCHOOL

The Sunday-school edifice is usually architecturally a part of the church itself. Oftentimes, and especially in country districts, it is the church auditorium. To provide in some sense the outward appearance of a school and to give privacy in form to the classes, curtains or other devices are resorted to in such cases. Even the most primitive country community in the next generation will be ashamed not to make more adequate preparation than this for the teaching function of the church.

The Sunday-school is charged with three separate duties—instruction, worship, and expressional activities. The last named can be treated under the community activities so far as they are not associated with the worship and

the teaching functions of the school. They will not influence the architecture of the plant where community activities are provided for adequately or even seriously attempted, and since our concern is as to the building itself we shall pass over further consideration at this time of these expressional activities. The provision for worship and instruction can happily be treated together.

What it is Expected
to Accomplish

Two ideas are battling with each other in the Sunday-school world—the “togetherness” and the “separateness” ideas. The school must come together, and separate for the lesson, and re-assemble. That conception predominates in the Sunday-school generally to-day. It was based on the idea that the superintendent is the main engineer, the strategic person in the Sunday-school. He must be seen, obeyed, and heard in a five-minute talk based on a uniform lesson. Graded lessons have come and a new notion of worship. These are denying the “togetherness” ideal and insisting on the “separateness” plan. In the new and modernly constructed Sunday-school, the teacher of the individual class and the department superintendent are the strategic persons. The superintendent of the whole school directs and engineers, but he is not the center of public attraction he once was.

The “Together-
ness” and “Sepa-
rateness” Plans

Under the new arrangement, the opening and closing exercises, oftentimes a mere farce at worship, are real occasions of real worship with real training in worship as a regular part of the class instruction preparing for them. This is neither the time nor the place to discuss the need and methods of training in worship. Suffice it to say that the modern Sunday-school will provide for training in worship and see that it is duly exercised. There will of course be rally days in the whole school, when all departments will come together in the church auditorium and where the superintendent will be in the glory of his preëminence again, and how his heart will rejoice on these togetherness occasions to behold the achievements and fruitage of his many separateness days! On such occasions the new conception of the Sunday-school will have its ample justification and, if need be, vindication as well.

But let us look particularly at these two ideas, genetically and historically. When the Sunday-school was young, all met in the same room as in the rural districts to-day, and often all were in one class. Then the idea came that the laws of education applied here, and there was division into classes by age and sometimes by sex. Since it was next to impossible for all these classes to be taught in one room at one time, separate

The History of
These Ideas—
Note Carefully

class-rooms were provided either by curtains or by some other device. The whole school it was felt must get together for the opening and closing exercises. The idea naturally therefore arose that permanent separate class-rooms were needed, with provision for the togetherness idea in a central room, and since the rally days of the church frequently overran the church auditorium, what was more natural than for the Sunday-school assembly room to be utilized as an annex to the church auditorium? This was the prevailing sentiment of the religious leaders in 1867. In that year Mr. Lewis Miller, Akron, Ohio, conceived the idea that for half a century has dominated the Sunday-school architecture of the world. It is known as the Akron plan and was first used in the construction of the First Methodist Sunday-School of Akron, Ohio. Mr. Miller was a prominent lay-worker. He submitted his idea to Messrs. Snyder and Blythe, two architects, who developed it into the type of building we all know, a building meeting the definition in that day of the end to be served by the Sunday-school as it was given by Bishop John H. Vincent in these words: "Provide for togetherness and separateness: have a room in which the whole school can be brought together in a moment for simultaneous exercises, and with a minimum of movement be divided into classes for uninterrupted class work." In 1872 the Uni-

form Lessons were provided, exactly fitting into the Akron plan.

However, as better methods of teaching came, dissatisfaction began to be felt with this type of building. The Beginners' and Primary departments began to demand separate quarters, and got them. As far back as 1893 Mr. Geo. W. Kramer, of New York City, prepared a model building providing separate rooms for all departments and at the same time permitting the togetherness idea, which in that day no architect was bold enough to break away from entirely. This plan was exhibited at the World's Fair that year.

But in 1908 the International Sunday-School Association did a thing that dealt the death-blow to the Akron plan. It will be a generation before the plan will be entirely discredited, but it is doomed.¹ What I have reference to was the authorization of graded lessons. More than

¹ In a letter to the author touching this very point, Mr. Geo. W. Kramer, of the famous Kramer & Son firm of church architects, writes (July 9, 1917): "The Akron Sunday-school plan, as you are probably aware, has been almost entirely superseded, so that (while it to a certain extent influences later plans) interest in that plan to-day is largely of a historic character. All of our recent work has consisted in adaptations of buildings to the requirements of the Graded Departmental System, buildings for Religious Education, and the Community Building."

50,000 schools have now introduced the graded lessons in one form or another, and it will not be long till practically all will adopt them. The graded lessons make the togetherness idea with desire to hear a five-minute talk from the superintendent on the lesson impossible. There is no uniform lesson. Instead five-minute talks on missions have been tried, to save the superintendent's old time prestige, but we shall soon for another consideration abandon the talk altogether and cease to try to get together except on the rally days as aforesaid.

That other consideration is the consideration of worship. Bishop Vincent thought a room was needed "for simultaneous exercises." Note he did not say worship, and rightly so. These simultaneous exercises are not worship and with great difficulty can be made to resemble it. We need worship in our life—the outflowing of the heart when the presence of God is consciously realized. But three-year-olds and gray-haired veterans of life's battles, to say nothing of the boys and girls in the teens, realize this conscious presence in far different moods and manners, and in every case below adult life in order to realize it special training is necessary. The idea of simultaneous worship is impossible. There is then no need for the togetherness idea longer to dominate the architecture of the Sunday-school

The Consideration
That Settles the
Issue

edifice.¹ The only other consideration calling for it is the need of additional space for the church's special days. But this consideration must not overshadow the greater needs of efficiency and of worship. The church will find some other plan of caring for these occasions.

Since the action of the International Sunday-School Association taken in 1908, as mentioned

The Marvellous
Rapidity of the
New Movement's
Spread

above, much activity has been manifested among the architects to house properly the new type of school that has arisen 50,000 strong and that is destined constantly to multiply its kind till it occupies the whole field. These architects have had in mind to provide for six departments, Beginners', Primary, Junior, Intermediate, Senior, and Adult, each department to be entered directly from the halls and not through other departments. They are agreed that absolutely separate rooms must be provided for the first three departments and that they are desirable for the other three, though not absolutely essential. It is permissible for the church auditorium to be used as the assembly room for worship of the Intermediate, Senior, and Adult departments, but it is not advised unless other provision is impos-

¹ Nor is the principle here involved invalidated whether the school adopts any one of the many excellent series of graded lessons or the really excellent uniform graded lessons now put out by the New International Committee for 1918-1925.

sible. Provision is made by these architects for sufficient class-rooms to separate classes by sexes, beginning with the Junior department, should the constituency desire such separation.

Naturally we cannot enter into the merits and demerits of the various plans. Highly specialized books treat them. The happiest solution so far of the problems involved seems to have been reached by Mr. W. C. Jones, a Chicago architect, in his plan for the St. Paul's Methodist Church, Cedar Rapids, Iowa. This plan bids fair to be the vogue in Sunday-school architecture for the present and succeeding generations, unless God should reveal to His workers other needs to be met which we cannot now foresee. The Cedar Rapids plan will supplant the Akron plan just as it Jacobized the school that met in one room, that room being the church auditorium. In a private letter to the author Mr. Jones says of this church: "This has proved to be a very popular church and I am receiving inquiries from all over the United States regarding it." Mr. Jones is a modest man and makes no boastful claims. God has enabled him to render a signal service to the Christian life in permitting him to construct this splendid structure.

The Cedar Rapids
Plan Arrives

IV. THE COMMUNITY ACTIVITIES

But we now come to the real issue of the mod-

ern church in its relation to the community. What shall be its attitude? Shall it stop with

But the Church Plant Must Go Further	providing a home for the minister, a house of worship, and an adequate plant for its Sunday-school?
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It will if its idea is "Come ye out from among them; be ye separate," but not if its ideal is that of service and intention to be "all things to all men that it may win some." I have good friends who put the foot down here and say "It is enough; it is finished." I love them, but I cannot agree with them. My Master came not to be ministered unto, but to minister, and He declared that he should be greatest in His Kingdom who most served. That is my notion of the Church. It is to be a servant and it must serve the whole man—not only his spirit, but his mind, his social nature, his physical man. It will do it through its community activities, and those activities will vary from community to community.

In many places the Sunday-school building will house these activities, so far as they need housing. Its lecture room or that

It Will Contain a Community Building and Grounds	of the church, if it has a separate lecture room, can care for the debating societies, the socials indoors, the popular lectures, and the meetings of the various circles, guilds, and other societies. It can very well also care for the moving picture exhibits. In a pinch, it can be the indoor gymnasium or recreational
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room. One of the departmental rooms can serve as a library, another as a reading room, a third as the office room of the relief committee of the church. A kitchen can easily be provided that the church banquets may be arranged for, and either the lecture room or the gymnasium or both, where an old-fashioned picnic dinner on the ground seems for any reason less desirable, will prove suitable for its spreading. These banquets should be free, their cost to be borne by the current expense account of the church. This is in the interest of good fellowship, fraternity and equality. Whenever the table is spread at the Lord's house, it is to be the Lord's table in future, and the Lord's people are to partake without money and without price. In our church banquets we shall never again penalize the poor man with a large family and charge only a pittance in comparison for the millionaire and his diamond-bedecked childless wife. God will forgive our errors in the past, now that we discern our follies, but we must cease to commit them further. A commercialized church supper is an insult to Christian charity, a shame on Christian Brotherhood, the defeat of its own worldly ends.

Some will object to the gymnasium feature. They will more seriously object to the athletic field which the Social Service Church should have. Here the field-day sports, baseball, basketball, tennis, croquet, and other outdoor games in

good local reputé should be held. There should be a community recreational day occasionally, and everybody should attend. Those who conscientiously object should consider that God gave us bodies that must be cared for, and that play is necessary to health and character-development. We can serve God, we have said, when we play as well as when we pray or pay, and if we cannot, we must change our play or allow God to change us. Amusements too we must provide for, without admission fees, their cost being charged to the current expense account. Too often the Church has thundered and railed at the young people for dancing, card-playing, theatre-going, movie-frequenting, and felt that it had discharged its community obligation by such raillery and denunciation. The Social Service Church is equally bold in denouncing these things, but equally zealous in providing positively wholesome and helpful amusements and recreations. It goes without saying that such a church plant will require adequate supervision, whether voluntary or paid is not important, and that it should always be open. The plan to combine parsonage and parish house in country districts solves the vexing question of supervision admirably. Thus will the church be at the community's center, the real servant of man, where it ought to be.

I have already said the church will not duplicate institutions already on the field where it can
 Working Always purify and direct these institu-
 with Institutions tions, but if it cannot, its duty is
 Already on the Field plain. I have now to say that in
 country districts and towns, the churches of all
 denominations should unite in providing and
 maintaining these community activities, erecting
 a suitable parish house or community center
 jointly. This will eventually lead to their calling
 a single pastor and so work to the realization of
 our Lord's prayer that His people should become
 one.

The finest instance of a parish house, church
 house, or community house as you prefer to
 The Finest Arrange- designate it, is that of the
 ment So Far Devised Winnetka (Ill.) Congregational
 for This Purpose Church.¹ Winnetka is one of the
 suburbs of Chicago, being seventeen miles away.
 The plant is ideally situated in natural woods.
 Its grounds have been skillfully handled by the
 landscape gardener, which renders the approach
 all that could be desired. Winnetka has a
 population of about four thousand people. A
 few years ago the church was only a small
 wooden structure, unattractive in character.

¹ For full discussion of this plant see Evans' "The Sunday-School Building and its Equipment," and Gates' "Recreation and the Church." The pastor, Rev. J. W. F. Davies, will be glad to advise with any seeking his counsel.

Under the skilled direction of a man with a vision, a stone church was constructed which every one thought would be adequate for a generation. The splendid graded Sunday-school within two years overcrowded the new building and for a time was compelled to meet in two separate sessions. The people of Winnetka were pleased with the work of the church and responded generously to a second appeal, giving over a hundred thousand dollars in all for the church and community house.

An excellent room is available on the ground floor for the Primary Department. A modern kitchen supplies convenient service to any portion of the first floor. Fully appointed club-rooms are open for men all day and evening. The large gymnasium with high ceiling affords an ideal floor which is busy morning and afternoon all the week, with classes for men, women, boys, girls, and young people. A stage gives opportunity for amateur entertainments. This room is used two or three times a week for motion pictures. The seating capacity of seven hundred is frequently taxed by the people of Winnetka. Only the highest grade of films, locally censored, is ever allowed. So successful has been this feature of the work that no commercial motion-picture theatre has located in Winnetka. This church is a real community center.

The second-floor plan shows ten club-rooms which are occupied week-day afternoons and evenings by the boys and young men. On scheduled occasions the girls and young women occupy them. These rooms are used for class work on Sunday. The basement plan has ample facilities for private shower baths and locker-room. In the basement also are two game-rooms, one for men and one for boys, and the gun room for the Volunteer Training Unit. Once a month, now that we are at war, patriotic services are held. In the height of the winter season the weekly attendance at this busy community center frequently exceeds two thousand. Winnetka Church believes in serving every need of the community. Its buildings have become a center of local activity. Its two ministers are busy men in the large service that they are rendering. The story of this church is an inspiration to any one who learns of its high degree of efficiency and of its extended service in manifold ways to satisfy fully the demands upon it of the entire community life.

The record of Worth M. Tippy's achievement in Cleveland is inspiration to any city pastor as to what the Social Service idea will do for his church.¹ The Winnetka experience will nerve the small town and suburban pastors to undertake

¹ See Dr. Tippy's most inviting account of his work in Cleveland, as he tells it in his book, "The Church a Community Force."

great things for the Lord. But the country church really needs the Social Service idea most.

What Dr. Tippy
Did in Cleveland

Our country churches are dying fast. The social life of the countryside is degenerating. The old

social occasions, the quilting parties, the corn shuckings, the log-rollings, the wheat-threshings, as we have said, are gone and with them has gone the opportunity for the young to meet in wholesome social relations. The results are deplorable. The young men of the city have shown up better than those from the country under the operation of the selective draft, and strange as it may seem the social diseases are more frequent among them. Where there is no high-toned social life, this lecherous thing has always happened. Our nation must go the way of its predecessors, unless the matter is speedily remedied. The church at the center will relieve the situation and save its own life by effectively serving its own community. And many country churches are, we are glad to record, understanding their duty and meeting their obligations in this regard. Here is a personal letter from the pastor of one of them, typical of many. It will stir the heart and inspire to noble effort. It is from Rev. H. H. Pittman, Rollo, Ill., pastor of a Congregational Social Service Church in the open country. Brother Pittman says :

“ It was in 1912 that this community started to

claim its inheritance. The Rollo Consolidated School, at that time the finest country school in the United States, was erected And Rev. H. H. Pittman at Rollo and began the movement towards unity in this region. Before that time the interests of the people were scattered to the towns lying on the border of this township where their children were attending high school. Gradually, since then, there has come the localizing of interest and effort in this center. This school has had five wonderful years of activity and has proven itself to be the solution, not only of the educational problem of the country, but also of the social and cultural. But I take it that you wish to know of the church and its contribution. So I hasten to write of its share.

“The school was born up out of the life of the church. Those who pushed most faithfully for the school were the people of the church and until the last year all of the members of the board of directors have been prominent members of the church. I feel that it is safe to say that the church gave birth to the school.

“As soon as the fine new school building was erected the church people began to make comparisons as to equipment and made up their minds that the church must measure up to the school. It was about this time that the tail end of a cyclone came along and assisted the mem-

bers in their deliberations as to whether the church should be remodelled or a new edifice erected. With the old building a partial wreck they decided on a new structure. This was erected and dedicated in June, 1914, at an approximate cost of \$15,000. The indebtedness was cleared away. At the same time the people looked a little farther and planned for a parsonage, and when the church was dedicated the parsonage was well on the way. It was complete in August, costing a little over \$5,000. There is some indebtedness on this building.

"In the last three years and a half the membership has increased from 60 to 145, and the budget from \$700 to \$1,900 for local expenses. The church purchased an auto for the minister and pays him a salary of \$1,500 and parsonage.

"One of the most flourishing groups in the church circle is the Rollo Young Men's Club which was organized last fall. There are over twenty members in this group. At the outset only two were members of the church. Now all but one are members. They conduct the Sunday evening series, known as Pleasant Sunday Evenings at Rollo.

"The church and the school work together in perfect harmony, and plan never to conflict in their activities. I appear at the school chapel service every Monday morning and have an opportunity for fellowship with the students and

faculty at all times. Before work opens this fall we will have organized the community into a Community League with a representative Council to direct all the activities of the community. The secretary of the Council will keep the calendar of the community and every one will refer dates and affairs of every sort to her. This will give place for everything. For, in spite of its reputation for being quiet and lonely, this countryside, at least, finds time inadequate for all the matters claiming a hearing. It is not infrequent that we have every night filled with public attractions of some sort, for two weeks or more.

"The community has a motion picture equipment, a Choral Society, a Country Club, a Missionary Society, a gymnasium, athletic grounds and holds two festivals: the Spring or May Festival at the school and the Fall or Harvest Home Festival at the church. Both of these are big occasions.

"The church plans also to give courses in Bible History and Teaching for juniors and seniors in the high school. They will come to the church for instruction and will receive credit in the high school."

And lest you might consider Rollo an isolated case, here is another (and I could duplicate these letters many times) from the pastor of the Baptist Church of Derby, New York, the Rev. Robert G.

Leetch. Brother Leetch writes me under date of May 18, 1917, as follows :

“ As touching your theme, ‘ The Social Gospel and Housing the Social Service Church,’ I shall not attempt to burden you with my theories, but will content myself with giving you briefly the bare facts relating to our work in the Derby community.

And Rev. Robert G.
Leetch at Derby

“ Just five years ago, June first, I took up the work. At that time the community had no organized religious or social work in it. There had been, in years gone by, a Congregational society in the place, but this had ceased to exist and its building was closed and boarded up. The incoming of a few city people to live in the community revived interest in the church.

“ Our community combines a strictly rural, farming section, with a summer colony on the lake front. The church buildings are in the open country, about two miles back from the lake.

“ Five years ago there was no bond of interest between these two elements of the population. The country people were living widely apart from each other, with little or no consciousness of common interest. There was no center in all the community where all the people might come together. It was necessary to create such a center.

“ The church building was restored, and

opened for regular services. We purchased adjoining property which was improved by a very large barn and a comfortable farmhouse. These buildings were remodelled. The farmhouse has become the manse, and the large barn has been converted into a fine community house, at the cost of about \$25,000.

"We have laid special emphasis upon the social aspect of our work, having in mind always the practical needs of the people of our community.

"It has been our purpose to draw the people together, at this common center, in neighborly intercourse, and under the auspices of the church, in order that they might develop a consciousness of their common interests and of their obligations to each other, to their community, and to the world at large. We have aimed to show them that the church is interested in all that pertains to their social welfare, and in so doing, we have found them the more ready to believe in and to follow the spiritual leadership of the church. By our emphasis upon the social interests of the people, we have kept the church daily in the foreground of the community life.

"Our community house is separate from the church building. It is equipped to meet the needs of our community. Other equipment can be added when actually needed. The equipment includes assembly hall, social room, kitchen,

pantries, library, women's work and meeting room, bowling alleys, billiard room, retiring rooms.

"A motto on the wall of the social room reads, 'Get acquainted with your neighbor, you might like him.' "

The church plant of the churches of the new time will embody the architectural principles and the broad, inclusive Christian spirit of these churches which as heralds and precursors have so beautifully indicated the way. Such a church plant will be at the very heart of the personal and community life and of it no man should be so inappreciative as to write discourteously, as did the editor of the *Craig* (Kansas) *Observer* when recently a severe wind blew down the only church edifice of the town: "We are fortunate indeed that the wind-storm which blew down the church Thursday afternoon did no real damage." The new church will fill such a commanding position in the new time that any hurt to its plant will be esteemed a dire public calamity.

IV

ITS CHURCH YEAR

IN 1644 the Puritan Parliament passed an ordinance strictly forbidding the observance of all holy days. Even Christmas was not excepted, since this feast day was of pagan origin. For that day a solemn fast was proclaimed. The law required every-body to go to work on that day, and the owner of every closed shop was haled before the judge and punished. The Puritans took this drastic action to rid religion of superstition and what almost approached, if it did not actually approach it, idolatry. The Christian Year, by which is meant the keeping of the feast and holy days and the days devoted to the memory of certain saints and events in Christian history, had become not only an interference and often a tyranny, but also a stench and an injury to vital Christian living. The Puritans pruned the thing and even purified the Sabbath till it looked like an oak of a hundred years bereft of leaves and limbs, a mere defiant trunk, a shadow of its former strength and beauty.

How the Puritans
Regarded Holy
Feasts

The Christian Year had its root in the Hebrew festivals. The Passover, Pentecost, Tabernacles, The Feast of the Trumpets, of The Roots of the Christian Year The New Year, Purim, Dedication or Feast of Lights, The Were Hebraic Great Day of Atonement—these great festivals among a people whose religion was national and social rather than personal and individual served to round out the year in harmony with their early domestic life and reverently to recall their national history. In addition to these, the ecclesiastical authorities added others to commemorate some great event, as for example that which preserved the memory of the destruction of the Temple and city by fire on the seventh of the fifth month, the month Ab, or our July-August, in 586 B. C. Zechariah mentions other feasts in the fourth, seventh, and tenth months. The second and fifth days of every week were also set aside as fasts. In regard to the Jewish Ritual Year, Dr. Edersheim, a clergyman of the Church of England, but of Jewish parentage and education, thus writes :

“ There could not be national history, or even romance, to compare with that by which a Jewish mother might hold her child entranced. And it was his own history—of his tribe, clan, perhaps family ; of the past indeed, but of the present, and still more of the glorious future.

Of Whose Value Dr.
Edersheim Speaks
Appreciatively

Long before he could go to school, or even synagogue, the private and united prayers and the domestic rites, whether of the weekly Sabbath or of the domestic seasons, would indelibly impress themselves upon the boy's mind. In mid-winter there was the festive illumination in each home. In most houses, the first night only one candle was lit, the next two, and so on till the eighth day; and the child would learn that this was commemorative and symbolic of the DEDICATION OF THE TEMPLE, its purgation, and the restoration of its services by the lion-hearted Judas the Maccabee. Next came, in earliest spring, the merry time of PURIM, the feast of Esther and of Israel's deliverance through her, with its good cheer and boisterous enjoyments. Although the PASSOVER might call the rest of the family to Jerusalem, the rigid exclusion of all leaven during the week could not pass without its impressions. Then, after the FEAST OF THE WEEKS, came bright summer. But its golden harvest and rich fruits would remind of the early dedication of the first and best to the Lord, and of the solemn processions by which it was carried up to Jerusalem. As autumn seared the leaves, THE FEAST OF THE NEW YEAR (TRUMPETS) spoke of the casting of man's accounts in the great Book of Judgment, and the fixing of the destiny for good or for evil. Then followed the feast of THE DAY OF ATONEMENT,

with its tremendous solemnities, the memory of which could never fade from the mind or the imagination; and last of all, in the FEAST OF THE TABERNACLES there were the strange leafy booths in which they lived and joyed, keeping their harvest-thanksgiving, and praying and longing for the better harvest of a renewed world."

But the thing happened with respect to these ritualistic feasts and fasts, which always happens

But Formality Stifled Spiritual Aspiration	where overemphasis is placed on ceremony—they became formal and connection between the wor-
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shipper and the God of the feasts and fasts was weakened, if not altogether destroyed. Hear the eloquent denunciation of the whole thing by Israel's greatest prophet: "Bring no more vain oblations; incense is an abomination to me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn assembly. Your new moons and your solemn fasts my soul hateth. They are a trouble to me; I am weary to bear them." Ritual had shackled the soul of the worshippers and dimmed their eyes. When Jesus came, He found the holy Sabbath a burden to men's souls, and fast days prostituted into the means of gaudy self-advertisement of personal piety. He denounced the whole régime and insisted on the strange doctrine of a new birth, which even the open-minded Nicodemus could not comprehend.

After the crucifixion and resurrection of Jesus His followers naturally kept sacred in their memory the characteristic experiences of His earthly life and perpetuated them in occasions of religious observance. They did not, however, break entirely with the Jewish feasts. The Church was composed of two elements—the Jewish and the Gentile converts. The former were led by Peter and the latter by Paul. The Traditionalists and the New Lights, the Radicals and the Standpatters, the Adherents of the Faith once delivered to the Saints and the Progressive Modernists, were in constant disagreement with each other then, as now. Paul's constant and noble pleas for freedom from the law did not mean release from the moral law, but from the ritualistic customs, the new moons, the sacrifices, the fasts, that substituted in men's minds for the broken and contrite heart which God exacts for the worshipper's release from sin. Men were so prone everywhere to ritualistic worship that they could not rid themselves of its grasp. The Jewish Christians could not appreciate Paul's position. From their babyhood they had been drilled in the solemnities of the ritual, as Dr. Edersheim's sympathetic and experiential estimate of its influence on life as quoted above has shown. It was hard to get release from such influence. They insisted that the temple worship

The Two Elements
of the Infant
Church of Christ

and the fasts and feasts go on. In every church the issue was joined between heart-worship and ritualistic performance. Even in Paul's Galatian Church, whose members were so devoted to him that they would, according to Paul's own testimony, have plucked out their eyes and given them to him, after an invasion by the Judaizers or Ritualistic Party in Paul's absence,—even in this church the tendency to formalism became so pronounced that Paul feels constrained to write to them this stern admonition: "Oh, foolish Galatians, who hath bewitched you, that ye should not obey the truth?—After that ye have known God, or known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." And yet the demand for recognition of the old was so strong that Paul himself twenty-five years after his new birth of freedom from it, in the spirit of Christian love and willingness to do anything to unite the two warring parties of the infant churches, was overpersuaded to enter into the Temple for purification—a compromise with truth that cost him four years in prison, shipwreck and perhaps his life. When ritualism has fastened its tentacles on a people, blind, fanatic, Pharisaic in their zeal for the things that perish, appallingly fatal becomes their inability

to discern those things that abide, to comprehend the things that lead straight to the God Whom they ignorantly seek and find not, because of the maze through which they look.

But the ritualists won. Unable to bring over the Jewish Ritualistic Year into the Christian

**In Their Conflict
Ritualism Won**

Church, they transplanted its stock and grafted on to it the branches of the Master's climactic experiences, and as the centuries advanced added thereto the outstanding events in Christian Church history. They urged that Christ's own example in attendance on the great festivals and His institution of the Lord's Supper were justification for them, and they were not wholly in error. What more natural than to keep alive by religious observance the great Life and its greatest experiences—the Life that had made plain to men the way to fellowship with God? Certainly the day of His Resurrection, that day that offered hope to every aspiring soul, certainly that day should be kept, and it was kept for a long time as a sister day to the Sabbath, later supplanting the Sabbath as the day of rest in the Christian week. And the season of His Passion, crowned by His Crucifixion, certainly the devout disciple would cherish and commemorate that. And the great day of spiritual baptism, the day of Pentecost, this day was holy and this experience must be preserved in solemn feast. That

these latter two coincided with the Jewish Festivals of the Passover and the Feast of Weeks, too, made it easy to institute them as Christian festivals, and in a measure appeased the resentment of the Jewish Christians at the threatening break with the ritual to which they were so completely devoted. As time went on, other Christian festivals, fasts, celebrations, holy days, were provided in the Christian Church. Worship became linked with the calendar and itself a science rather than an art. It takes a scholar to understand the intricacies of the calendar that grew up in the unfolding centuries. When I speak of Lunar Cycle, Metonic Cycle, Golden Number or Prime, Paschal Moon, Epact, Dominical Letter, Bissextile, Ferial and Festal, Vigil and Eve, Octave, Movable and Immoveable Feasts,—all of which enter into the Christian Year and all of which must be understood to understand it, you see how complicated the observance of the way of salvation became—a way so simple that a wayfaring man, though a fool, need not err therein. And yet some who read no doubt have erred therein to their own confusion in attempting to worship in a congregation given to the calendar in its public services. Even those churches that adhere to the calendar would be confused to visit each other's communions, because the Roman calendar is new style, the Greek and Russian old.

There is great variety also in the details of the calendars, but the central principle is the Incarnation. This great central theme runs through it like a river of gold through pictures of silver, standing out like a great sentinel in the calendar of the Christian Year. Advent, Circumcision, Epiphany, Presentation in the Temple, Annunciation, Transfiguration, Easter, Ascension, Whitsunday, and Trinity—the people who enter into the celebration of these great events and occasions ought certainly to know the Lord's life. But the end is not yet. There are the days of the various saints by name as well as the feast of all the saints, All Hallows or Hallowe'en, Red-letter and Black-letter Days, the days given to the saints, Andrew, Thomas, Stephen, John the Evangelist, and the Holy Innocents, the Feast of St. Michael or Michaelmas, the fasts, Lent, Pre-Lent, Ash Wednesday, Shrove Tuesday, Mid-Lent or Refreshment Sunday, Palm Sunday, Maundy Thursday, Good Friday, Ember and Rogation Days, Fridays, Vigils and Eves, Masses of various kinds. I am not sure that I have included all the complicated ecclesiastical machinery, by which the worshipper is to have access to God, Who is a spirit and a person, and desires to be worshipped in spirit and in truth. If the worshipper does not have to seek certain places to worship, can he reason-

The Intricacies of
the Christian Cal-
endar Development

ably be expected to subject himself to the intricacies of such a labyrinthine calendar in its manner?

But the end is not yet. Rules are prescribed for the decorations to be employed in observing the events of the calendar. In the ninth century the rules as to colors became standardized or ritualized. Of this important matter Charles Walker, in "The Ritual Reason Why," says, "The usual colors employed in modern times are white, red, violet, green and black. According to the old English use, blue, brown, gray and yellow were used. White is used on all the great festivals of our Lord, of the Blessed Virgin, and of all the saints who did not suffer martyrdom; white being the color appropriate for joy, and signifying purity. Red is used on the feast of the martyrs, typifying that they shed their blood for the testimony of Jesus, and at Whitsuntide, when the Holy Ghost descended in the likeness of fire. Violet is the penitential color, and is used in Advent, Lent, Vigils, etc. Green is the ordinary color for days that are neither fasts nor feasts, as being the pervading color of nature, or as typifying the Resurrection. Black is made use of for funerals or on Good Friday. (Many, however, prefer to use violet at funerals.)

"In the old English use, red was employed on all Sundays through the year, except from Easter

to Whitsunday, unless a festival superseded the Sunday services. The same color served for Ash Wednesday, Good Friday, Maundy Thursday, and Easter and Whitsun Eves. White was employed throughout Eastertide, whether a Sunday or a Saint's Day. Yellow was employed for the Feast of the Confessors. Blue was used indifferently with green; brown or gray, with violet for penitential times."

Very naturally, very properly, very rightly, the Puritans broke with this Christian Ritual Year.

With All Which
the Puritans
Properly Broke

You and I cannot think of returning to it. Our theme at this time, The Church Year of the new time, has its root in that Christian Ritual Year just as it in turn had its root in the Jewish Ritual Year, and while we need such a year, we must not standardize it till it becomes a tyranny over freemen and shackles on progress. We recognize the danger that besets our pathway and should be able to escape its deadening pall. But order, not confusion, system, not chaos is God's way, and we Protestant Christians must admit, even though reluctantly, that we have something to learn from the shoot that came forth out of the stock of Jesse and that branched too profusely in the calendar of the Christian Ritual Year. Every business has its fiscal year. The Church must have its year too, and must have it in accordance with the sacred truth recorded

in Ecclesiastes 3:1: "To everything there is a season, and a time to every purpose under the heaven."

The Church Year will be conditioned by the natural year, by Christian history, and by a due regard for the successful administration of the Kingdom. The seasons of the natural year and the great outstanding events of the Church will greatly determine it, and in it seed-time and harvest will naturally follow each other. Let us understand that this Church Year is to be far-sighted and alert, not haphazard and waiting for something to turn up; that it is to be comprehensive and inclusive, not one-sided and sporadic, but providing for evangelism, missions, education and social service, as well as for worship in the technical sense; that it is to be based on achievement, not theory, relying for its elements on the experience of successful efforts in the churches, on the efforts God has evidently owned, because He has blessed them with gratifying results; that it is to be flexible, not incoherent and unstable, but genuinely adaptable to new conditions and situations as they shall arise, and affording that wholesome variety which is the spice of life and which God in His natural world so abundantly provides; that it is to be Kingdom-wide and not simply adapted to the local church and its local needs, ignoring

What Will Now
Condition the
Church Year

the other bodies of Christian workers, and so subject to modification in order best to enable the local church to coöperate with the whole Brotherhood of Christ's people and bring in the day of Christian union.

This Church Year will provide for the growth in numbers of the Church both here and abroad, for the raising of funds for current expenses and benevolences, for Christian fellowship and growth in grace, and for genuine worship as the expression of the soul's inner longing for God. It is financial, fraternal, social, educational, spiritual, and if there be any other good, it must be comprehended appropriately in it, for this Church Year is to bring to the worshipper all that is good and wholesome in God's universe, and to train him not only to worship, but equally to serve, and, what is more, to serve efficiently.

We shall begin to examine its possibilities in the fall. The lethargic summer season, with its vacation breaks, is now over. The flock is reassembled again. A new year is beginning. Then begin. The members are ready to work. Set them to it. Let the month of October be set aside for a Go-to-Church Campaign, wherein the aim shall be not only to increase church attendance, but to boost every department of the church work. Let the last Sunday in September be a Visitation

Items it Must
Provide for

Let it Begin
in the Fall

Sunday. There should be four of these during the year. This idea came from the Every Member Canvass, as its natural by-product. There is danger that the membership will regard the Every Member Canvass as merely a money getting scheme, if it is the only visitation during the year. So from twenty to thirty per cent. of the membership of progressive churches is now constituted into a Visitation Board, and at least four times a year takes a Sunday afternoon for an Every Member Visitation. These visits are to be social and spiritual. Let one of them be placed on the Sunday afternoon before Rally Day, or before the beginning of Rally Month. This will be a good beginning. Such a Visitation Campaign will require careful planning and persistent training. If it is properly cared for and conducted, the people will come. Will they continue to come? Not unless they are set to work. Here again skillful planning and patient tactfulness are required. During October, Rally Month, the minister will preach on Christian stewardship and service, and set in motion plans to enlist every member of the congregation in the line of Christian work to which he is best adapted. The volunteer system will not work here. Universal draft is the only hope and the only salvation. Throughout the month of October the work of visitation must be kept up, not in a grand drive as on the last Sunday in September, but in skir-

mishes all along the line, as there is opportunity of battle with carelessness and indifference. During the months of November and December the idea will be to deepen the sense of obligation to serve and to hold the new recruits faithful to their enlistment choices.

The second clearly marked drive will begin near Christmas, the glad season that marks the advent of our Lord. A campaign
With a Second advent of our Lord. A campaign
New Season at will be launched to continue till
Christmas March, its purpose being to gain
power in the realm of Christian education and service. The Visitation Board should on New Year's Sunday, or New Year's Day again visit every home. The slogan of this visit should be "Begin the year Right—Begin it with God and Live it with Him!" Training classes for various lines of church work and Christian service in the community should begin, brief courses of three months, but comprehensive, efficient and effective. The Church must redeem Christmas and New Year from dissipation. It cannot do so by criticisms, but by constructive methods of positive substitution of better things in the place of the dissipations now so spiritually devitalizing.

A third great drive will articulate with Easter. It is the season of ingathering. Ever since the Church Year began in September, the whole effort has had in view this time of decision for Christ, hallowed by His sacrifice for our sins. The

fruits must be gathered and conserved before summer. Let it not be simply a time of new

births into the Kingdom, but
 And the Third
 Around Easter equally a season of deeper consecration on the part of professing

Christians, and of securing recruits for the ministry, the mission work, and other forms of Christian service. It should be preceded by special services of evangelistic nature and by an intensive visitation campaign of personal work. The minister cannot do all this work. He will do his part, and more than his part, but the membership must be enlisted and trained.

Before the first of June and usually in April, the attention of the congregation becomes riveted

Caring Rightly for
 the Kingdom's Financial Administration on the financial administration of the Kingdom. The minister will preach on God's claim on our incomes and on ourselves. The Every Member

Canvass will be prepared for by the standard methods known to all church-progressives, ending with a great layman's rally and speaking session just before the canvass for funds begins. It will be the fourth visitation of the year, and should yield gracious results, if the other visits have succeeded in generating in all the feeling that this church is interested in us and not simply in securing our money for its own maintenance.

During the summer those who remain at home—and more remain than go away—those who

remain at home must be utilized and their energy conserved. It is the social time par excellence and of the out-of-doors. Picnics, auto and boat excursions, pageants, lawn services on the Sabbath evenings, outdoor meetings of the different societies and circles and classes, athletic meets, etc., etc., etc. In these things the church will lead and direct, since it must minister to all life. The children must be cared for. They are out of school. Why not have "A Church Vacation School," utilizing the children, the church plant, and the public school teachers, and supplementing the all-too-inefficient religious instruction now provided by the Sunday-school? One denomination in Chicago last year enrolled 4,700 children in twenty-four such "Daily Vacation Bible Schools" for children under sixteen. Industry can be encouraged by organizing canning clubs of various kinds, or garden clubs, or potato clubs, under voluntary leadership of competent Christian lay-workers, and with splendid conservation of energy and consequent rich fruitage in Christian character. In these war times Red Cross work is always in order. Large numbers of college students are at home and many times theological seminary students are at leisure. Set them to work. Doctors and lawyers have more leisure than usual. Set them to work. Make every effort to reduce to the minimum the

loss of momentum and enthusiasm now so generally attendant upon the good old summer time. Eternal vigilance will be the price of success. The church must pay that price.

Even those who go away can be conserved, and instead of the summer season being an occasion for despair, it can be among the gladdest seasons of the Church Year, and perhaps its most fruitful. The auto and the desire for a change of scene and the custom of week-end visits can be utilized for spiritual purposes at country places, amid the mountains, by the seaside and along the lake fronts, and in the military camps. Devout Christian men and women, when properly approached, will be glad to place themselves and their cars at the disposal of a church engaged vigorously in a program of social service like this. Such service is genuine extension bureau work of vitally spiritual potentiality and offers a challenge worth serious consideration to the framers of the Church Year.

Of course the Christian Sabbath must be preserved in its integrity. Sabbath observance is fundamental in the Christian life. Any attempt to desecrate it must be stoutly resisted not only by vigorous protests, but by constructive positive suggestion. Let us not forget that the Christian life is not a negative, but a positive thing. The

**Providing to Con-
serve Even Those
Going Away for a
Season**

**And Certainly Con-
structively Keeping
the Sabbath**

teacher of Christian truth must employ negatives, 'tis true, but merely to empty the house of evil is to do worse than not to empty it at all. The Christian would-be reformer who does this is doing the man he would help a serious hurt and making for him the way of true redemption harder and more difficult. This is a hard saying, but hear the words of the Lord in Matthew 12:43-45: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return unto my house from whence I came out: and when he is come, he findeth it empty, swept, and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself and they enter in and dwell there: and the last state of that man is worse than the first." Even so is it with the man whose heart is cleansed, but whose energy is not directed into positive ways of righteousness. This has vital bearing on evangelism. The follow-up work is the price of permanent uplift from any evangelistic effort.

The action of Massachusetts in permitting farming on the Sabbath as a war-measure is Making it Far More Than a Day of Negation and Abstinence **inexcusable folly.** The Church should meet this in a statesmanlike program of protest. But to stop with protest will be but half its duty. There will be expected of it also positive sug-

gestion how it can be avoided. A positive Sabbath of Christian service rather than a Sabbath of negative Puritanic holiness is what we shall see exemplified in the new Church Year. And in its program fitted splendidly into this Church Year, every evil of our day will be aggressively met with denunciations, to be sure, but also with a constructive policy designed to effect not only its elimination, but also its permanent end. We shall overcome evil—with criticism? yes—with denunciation? yes—with anathema? yes—but also and more so in the spirit of Holy Writ—with good. Overcome evil with good. How? By putting good in evil's place.

The presentation of this subject I have been able to make at this time will not satisfy. I

**All of Which Will
and Should Exact
Certain Readjust-
ments**

hope it will not. It ought to stimulate. I pray that it may. The principles that call for the Church Year and that underlie its construction have, I hope, been explained. The individual Christian leader will apply them to his local situation. Many adjustments of the suggested Church Year will be necessary. It, on the other hand, will necessitate some readjustments in each local situation. The country church will fall back on its usual apathetic statement—that our problem is different. That is true. Every church has its problems different from other churches, just as every man's life is

different from every other man's. That is what the ritualistic years of the Jews and Catholics, of the Greeks and Russians, failed to take into account. That is why they have ceased to be spiritual forces making for righteousness among men. That is why they are effete and fossilized. But we must not paralyze ourselves by saying that our problem is essentially different. At heart our problems are one. The principles are eternal underlying their solution. The application of these principles to our local needs and demands will steer us clear of the egregious dangers of the Scylla and Charybdis of ritualistic and ceremonial obsession that has depleted spiritually every church heeding the clamor of its siren voice and at the same time bring us the vital efficiency and the growing power to be had first in adopting the principle of the Church Year and secondly in adapting it to our individual and local needs. The churches of the new time will grow their individual Church Year, and in it will provide for the Kingdom's progressive advance, avoiding all stereotyped forms and emphasizing the spirit of service with true worship and a wholesome veneration for the outstanding events of Christian history and of the earthly career of our Lord.

V

GOD'S PRESENCE—ITS POWER AND HOPE

SEVERAL times reference has already been made to the need of worship and its sweet fruitage in life-service. It has perhaps been truly said that the all-embracing heresy of our day is irreverence. It insinuates itself with deadly certainty into every department of our life. It poisons and destroys wherever its vampire's breath hisses its venomous stream. Freedom we have debased to license. In the Church this has divided the household of God into 156 competing groups. In our revolt against authority in the state we have cast our anchors overboard and are swept by every gale into situations undreamed of by the founders of our national liberty. In obliterating the division line between the sacred and the secular, though intending to exalt the secular, we have debased the sacred till all things alike are devoid of sanctity. The crying need of our time is for the reappearance of reverence in our life—a rever-

The Prevalence
of Irreverence

ence that shall leave the spirit free and yet keep it in due bounds—a reverence that shall frankly acknowledge the limitations of man while granting him full opportunity for highest expression and development—a reverence that recognizes God as a vital presence in His world to-day as well as acknowledges Him as the Creator. “Thou, God, seest me,” not as a spy, but as my companion and comrade,—such is the spirit of the reverence we need, crave, devoutly pray for. Our new Church has set itself the duty of producing it.

That irreverence is our national weakness we have been told so often that we tire of its reiteration. Distinguished students of our society from other countries comment with singular unanimity on it as their keenest disappointment with our social structure. They appreciate the exuberant happiness of our people generally, they admire the consequences of their devotion to liberty, they glory in the fine estimate we place on the individual man. The levity with which we treat the sacred things of life and society, however, appall them. Respect for superiors and reverence for the sacred and holy are so ingrained in their thought and social customs that the outstanding lack of them in Americans occasions to their sensibilities a shock difficult for us to comprehend. They point out that no nation has yet

It is Our National
Weakness

been able to continue that had lost its sense of reverence. They cite Greece and Rome among ancients and Germany among moderns as shining instances of the decay and canker that obsess nations when their sense of reverence and worship has departed. The thoughtful American receives this criticism with the optimistic spirit so characteristic of our people. He feels sure there is a cause for our present plight and equally sure that there is a way out, and in both these attitudes he is entirely right.

What then are the causes of our irreverence as a people? The extremely reverential attitude

**It Arose in a Revolt
Against Puritanism**

of our forefathers was its initial source. Their reverence was so austere that it hampered the free development and unfolding of the spirit of progress. Puritanism had to be shaken off. In the revolt against it, in the day of our new freedom we committed that blunder so imminent in such situations as almost to be said to be necessary—the blunder of swinging to the opposite extreme. Every reform movement has in it that danger. And to-day we find ourselves hampered with a spirit of irreverence—no less a hindrance to progress than the exactions of Puritan reverence. The pendulum has swung too far. In this situation however there is hope—for pendulums have a way of swinging in the opposite direction.

A second cause is to be found in a misconception of truth, or rather in the failure to differentiate the various kinds of truth. Ours is a day of science. The scientific spirit places a question mark before and after every positive statement. Every proposition is subjected to examination. The light of reason must be turned on and before that light everything not meeting the tests it applies must succumb. To the scientific mind there is no holy of holies, no *ne plus ultra*, no sanctity, no revelation from above. Truth is what the man of science craves and truth at any price he will have—even at the price of destruction of the most tender and sacred tenets of religion or of life. Let us pass over the all too patent fact that scientists have often been mistaken in their conclusions. Let us point out to men of science that there can be no fundamental disagreement between science and the Christian religion, because there is no science in the real sense unless it be exotic except where Christianity has fostered, encouraged, and permitted it. Let us further point out to these sincere truth-seekers that there are three types of truth—self-evident, scientific, and spiritual. Self-evident truth is perceived ; scientific truth, apprehended ; and spiritual truth, experienced. Men of science have forgotten these things. Their tests of truth are workable and applicable in the scientific

And Was Strengthened by a Misconception of Truth

realm, but inadequate and inapplicable in spiritual matters. When the Christian, however humble, declares that God has spoken to him and outlined his duty for him, no man of science has any right to gainsay. "How do you know you were converted?" inquired the skeptic of Sam Jones. "I was there when it took place," replied the regenerated man, and his faithful labors in the Lord thereafter demonstrated the truthfulness of his claim. The attempt to explain conversion as a breaking up of the accustomed paths of associated action in the brain is a denial of God. A spiritually-minded man knows that such a proposition is veriest non-sense. His experience of God is the rudder of his hope, and beyond that experience no man must attempt to go.

A man may be a scientist and a sincere Christian at the same time, but such a man will frankly distinguish the fundamental attitudes that must differentiate scientific and spiritual truth. Nor must it be supposed that the conclusions of a great scientist are as worthy of credence in spiritual matters as are his conclusions in science. They may be, but they are not likely to be. Mr. Edison has given his life to the study of electricity and other physical forces. When he speaks as a scientist, the world listens and shows its good judgment in so doing. But

For There Is No
Conflict Between
Science and Religion

when he arrays himself against religion, in which he is a mere dabbler and sheer novice, he is not to be trusted. I do not go to Lyman Abbott for advice on electricity. I go to Mr. Edison, who is a competent specialist in that line. Equally so I go to Dr. Abbott for spiritual counsel, since he is a specialist in that department. Mr. Edison would laugh at Dr. Abbott's suggestions with reference to electricity. We must pity Mr. Edison for his ill-advised, crude conclusions as to spiritual issues. There is no hostility between science and religion, though some scientists and some religionists think so. Their method is different, both are true, only religion is the higher truth.

A third contributory cause to our spirit of irreverence is the overshadowing of things spiritual by the colossal material progress of our day. Fabulous is the only word that even approximately describes the material wealth of our country. We grow millionaires at the rate of two per day, and the billionaire too is among us. We are the richest nation in history's annals. The conveniences and luxuries of our life bewilder the imagination of other peoples and beggar description. It is not strange that we have become to feel self-sufficient. Times of prosperity are not usually marked by the spirit of devotion, worship, and reverence. It was easy

Materialism Also
Helped Irreverence
to Spread

for the savage to be reverential, because the poverty of his life made him constantly feel his inadequacy and reverently look for signs of God's presence near as his Stay and Help. So he saw God in everything. The rustling leaf, the babbling brook, the whispering zephyr spoke reverently to him of God. In everything God was present to him and everywhere. He was never happy unless he could find spirit in all matter and every circumstance. When it rained, he felt that it was his God that sent the shower, but his reverent soul would not permit him to use his divinity's name in stating the fact, and so arose the so-called impersonal verbs of the primitive speech of men. So too when the primitive Roman said, "*pluit, tonat, nivit,*" he did not mean what is signified by our colorless translation, "it rains, it thunders, it snows," but a deeply reverential, speechless recognition of God in the majestic acts of the natural world. Had he been irreverent to the point of completely expressing himself, he would have said "Jupiter rains, Jupiter thunders, Jupiter snows," but the name of his God must not be taken in vain. Simplicity of life conduces to the ready recognition of God's presence. In a highly organized society there is danger that God's prodigal blessings to men may obscure their vision of Him and even pave the way to their utter forgetfulness of Him. There is certainly danger of this in our day and

this fact makes the cure of our irreverence more serious and doubly subtle. The sacrifice and suffering we are sure to undergo in fulfilling our part in the world-war will not be too dear a price to pay for our redemption as a nation from the ghoulish grasp of materialism and our freedom from the enervating vassalage of Mammon.

This is not however to decry material prosperity. It is to caution us against becoming mere

materialists, to warn us against
But This is Not making material prosperity a
to Decry Wealth curse to our souls. God does

not delight in the poverty of His children. Nor does He delight in their exaltation of riches, His gift free and abundant, to the place reserved for Himself—to the place where the heart's affections are centered on them. Material prosperity is necessary, but not preëminent. No nation can be great without it. Materialism is the framing and studding of our life's edifice. It is not the whole mansion. Framing and studding alone cannot construct even a barn. We need in our day a sense of wealth's trusteeship—a recognition of God as the Giver of all wealth and of man as His trustee under obligation to give due and proper account of all things entrusted. This sense of trusteeship is plainly taught in the Bible. It is not only the corrective of the abuse of riches, but the directive of their proper employment.

Covetousness cannot flourish in the lime-light of its illumination, and selfishness must fade out of the rich man's heart as he gives thanks for the obligation imposed on him by his trustee's relation to God. We must develop this sense of God's overlordship in material things or our very material prosperity will engulf us in a maelstrom of destruction. We are not owners, but trustees—that is to be the key-note of our social gospel, a gospel that will save us from the arrogance of self-sufficiency and for the altar of service to God and our brother men. Such a spirit will lead to reverence, because it will lead straight to God.

We are now ready to consider the remedy for the irreverence of our age. It will certainly not

The Cure is Not to Be Found in a Re- turn to Puritanism	be found in a return to Puritanism. That school of religious thought lost out in a society unused to liberty and thoroughgoing toleration. The life of its day was the simple life in contrast with ours. Human individuality and personality had not then demonstrated their preëminent worth. Those who demand a return to Puritanism are not to be taken seriously. Our hands are to the plow. We cannot turn back. Forward is our only direction and also our only hope—forward to a new day wherein liberty and reverence shall be wedded in holy union, one and inseparable.
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Nor is the cure to be found in the suppression of science. That remedy was futile when men's minds had been for ages shackled by a deluded spiritual hierarchy. The ecclesiastics, bolstered up by a base abnegation of popular opinion or rather by superstition founded on fear, made the astronomer swear that the sun moved around the earth, but with the next breath he declared the earth moves around the sun nevertheless. It has continued to move that way ever since. In our day when men have learned to think fearlessly and to pride themselves on their intellectual prowess, any attempt to suppress thought and censor men's conclusions would prove disastrously abortive. It would be safer with a full head of steam already on to fill the fire-box with coal, close the throttle, and plug the safety-valve. An explosion that would wreck society would almost instantaneously follow such an attempt. Even in this day of national peril we are restive under a mild censorship, declared by our trusted leaders to be a military necessity. Those therefore who demand the ostracism of scientists that religion may flourish cannot be heeded. Somewhere there is common ground of reconciliation between these two branches of the tree of truth. All truth must lead to its Author. That Author is God. We must unite religion and science in holy wedlock, one and inseparable, that learn-

Nor in the Sup-
pression of Scien-
tific Truth

ing and reverence may co-exist, and our new Church will undertake to consummate this highly desirable union.

Nor shall the cure of irreverence be found in a return to poverty and primitive living. If the

Nor in Ascetic

Withdrawal from
the World

Christians should turn their backs on the world, pandemonium would reign. Asceticism failed

to win the world to Christ in the days before Christian men had become wealthy. If it failed then, it must more egregiously fail in this time when more than ever wealth has concentrated in Christian hands. There is a Christian doctrine of wealth. It is not a doctrine of negation either. There is never a negative in Christianity unless it be in the interest of a higher positive. The Christian doctrine of wealth is a positive injunction to use wealth to the glory of God. The right use of material things, not withdrawal from them, is the essence of Christian trusteeship. They who decry rich Christians need to study the gospel records. They who denounce wealth need to master the teachings of Christian history. Vituperation will drive materialism into a shell of stolid indifference. Wise, directive teaching of the obligation and joy of Christian trusteeship will hasten the coming of the millennium among men and institute here on earth the Brotherhood taught and practiced by our Master. We must bind together indissolubly materialism and spir-

ity, make them one and inseparable, that wealth may be spiritualized and spirituality exalted among men. The new Church will voice this message to wealth. It will recognize its obligation to the down-and-out assuredly, but it will not forget the rich-and-out. They are God's children too.

We need a constructive force, a cementing principle, a fellowship bond, a Brotherhood spirit

But in the Realiza-
tion of Christ as
Companion and
Counsellor

Such a force will erect a structure
able to withstand any assault from
any source. Such a principle
will nerve men to put on the whole

armor of God "and having done all to stand." Such a bond will bring the power of a united humanity into the arena prepared to yield up even life for the progress of the Good News. Such a spirit will weld the now warring elements of life and learning into a divine Brotherhood growing beautifully as a fragrant new bloom of the verdant spring-time out of the celestial Fatherhood of God. But where shall we find this force, this principle, this bond, this spirit? There is but one answer—the cultivation of the presence of Jesus Christ. We are told that men to-day have lost the sense of the immanence of God.¹ Then they must find it again. It is the

¹"Our age is in sore need of a new vital vision or sense of God. It does not matter much how that statement is made. The need is always fundamental, but in our age it is particularly acute. God is

cure of our irreverence. It does not bring a system of supernal espionage; it brings comradeship with God. In the realization of His abiding presence, we can but be reverential, we can but do our Christian duty as becomes men. He who realizes that Christ is by his side has already triumphed over his baser nature and achieved his spiritual victory. It is the duty, yea, the privilege of the Church to make Christ's presence real to men.

And how sweet the sense of His presence is! He declares that He stands at the door of His Presence—the heart and knocks. Blessed How Sweet and Precious thought! Jesus stands at the door. But that is not all. "If any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me." Oh, condescension undreamed! Jesus will be our guest on the most intimate terms of equality. And yet so many refuse Him entrance. Holman Hunt has painted in his masterly manner this scene of the Saviour knocking at the door. The expression on His face is so kindly that it grips the heart. "Surely He will be admitted to the home," the observer instinctively remarks. But there He stands knocking, knocking, knocking. A little girl saw this

'in eclipse.' God has no practical significance for a large part of the modern world."—Bishop W. F. McDowell, in "Good Ministers of Jesus Christ," p. 26.

picture. She remarked to her mother, "Surely they are not at home, or they would let Him in." Then noticing the evidence of occupancy she whispered, "Maybe they are living in the kitchen and do not hear." How many of us are living in the kitchen of our spiritual edifice, all unaware that at our front door stands the Lord of men's hearts, the Saviour of their souls, anxiously waiting to be admitted.

"There's a Stranger at the door,
 Let Him in ;
 He has been there oft before,
 Let Him in ;
 Let Him in, ere He is gone,
 Let Him in, the Holy One,
 Jesus Christ, the Father's Son,
 Let Him in."

Once He has been admitted, life assumes a new meaning and a new dignity. The soul knows no fellowship comparable with the fellowship of Christ. His comradeship is the essence of joyous association. All other companionships fade into insignificance save only as they are spiritualized and revitalized in terms of His. The realization that He is near, that He is always near, is precious, is uplifting, is satisfying. And as we delight in the nearness of those earthly

It Adds New
Dignity to Life

friends whom we love, so rejoices the sincere Christian in the presence, the fellowship, the companionship of Jesus. A little five-year-old girl crept cautiously into the study of her beloved uncle. She sat silently for some time, gazing lovingly on him as he worked at his desk. He became conscious by that well-known subtle interplay of spirit that some one was near. Looking up from his manuscript he inquired what he could do for her. "Nothing," was her loving reply. "I just wished to be near you, uncle." Just to be near Him—that is the soul's supreme ecstasy of joy.

The man who lives in the conscious realization of the presence of Jesus cannot be irreverent.

And Casts Out
Irreverence

The vilest men restrain their cursing in the presence of pure women. There is no tonic for right living such as the tonic of pure companionship. Christ purifies wherever men realize His presence. Edward Everett Hale used to say that he gained a consciousness of the presence of Christ by whispering to himself, "Christ is here. Christ is here." "Immediately," the good man testified to a great audience of university students, "immediately that His presence is realized, a holy aspiration takes possession of my soul." What a beautiful custom! What a hallowed sanctity must pervade every situation, when men feel consciously the pres-

ence of Christ as friend, companion, comrade, counsellor! Such a man will be clean in the dark as well as in the light. Such a man will never take God's name in vain, nor desecrate the Sabbath, nor act irreverently in the place appointed for worship. Such a man will always esteem others more highly than himself. Such a man will find his highest delight in giving himself for others' happiness, in the true spirit of Calvary. Self-sacrifice will be to him not the terrifying gateway to death, but the inviting vestibule to eternal life. Such is the man whom the Psalmist declares God made a little lower only than Himself. Our age needs such men. The scientist of this character will reconcile learning and spiritual truth. The rich man so disposed will give such an account of his trusteeship that a sweet savor will ascend from the altar of his service to the throne of God, shedding a holy fragrance betimes over the lives of his brother men. Such a man will be able to extract the best good from both Puritanism and individualism, weaving them into the beautiful fabric of Christian character, purified, proportionate, exalted. It is the conscious presence of Christ that saves from self-destruction by begetting the spirit of reverence in every heart,—reverence, which is the coördinating, uplifting, hallowing principle of Christian character and life. The new Church will covet earnestly

this presence for itself and for all in its fellowship.

But how am I to get this realization of Christ's presence? How am I to cultivate it? I wish it,

**The Three Things
Essential to Its
Realization** long for it, desire it above all things. How am I to secure it?

This question is a fair one. The answer is simple. There must be, first, the complete surrender of the will. "Not my will, but thine be done," our heart must cry out in sincerity. This is fundamental. It is equivalent to being born again. We can make no progress in the Christian life till we have been born into it. Then we must line up with Christ's program of life. He promised to be with us, even to the ends of the earth, but only on condition that we obey the command "go ye." He plainly tells us that not he *that saith* Lord, Lord, but he *that doeth* God's will shall inherit the Kingdom. We have through the Christian centuries heard much of the heresy of unbelief. It has blinded our vision to the fact that there is another heresy equally as blasting—the heresy of inaction, of failure to do our duty, to live lives becoming our Christian profession. The rich young ruler was such a heretic and he has had descendants spiritual in every succeeding age. We must therefore attitudinize ourselves in harmony with Christ's program, and be fruit-bearers in the spirit of a loving service. We shall in the third place need

to pray. We are told that intercession for our missionaries can easily double their efficiency. Scripture commands us to pray without ceasing. The Master never fails to fellowship the man who prays. He cannot refuse His comradeship to such a man. More things are wrought by prayer than most men imagine, for "the effectual, fervent prayer of a righteous man availeth much." The man who does not pray need not be surprised to find himself losing his citizenship in the Kingdom. Prayer presupposes Bible reading and meditation. The presence of Christ becomes powerfully conscious as we unfold the Word and meditate on its precepts. Meditative, prayerful Bible study is devotional Bible study, and that is the type of Bible study we need in our day. Such Bible study is the corrective of an over-exaggerated intellectualism, the cure of unhallowed scholarship. It will deliver us speedily from the canker, the dry-rot of mere learning, with all its coldness and indifference. For when we study the Word devotionally, the Holy Spirit enlightens our minds and purifies them of all dross, utterly destroying the cobwebs of doubt and skepticism. The surrendered will, the acceptance of our place in Christ's program for men's redemption, the adoption of a system of spiritual exercise through prayer, meditation, and Bible study—these will bring us into conscious fellowship with Jesus—a fellowship sweet

and inspiring beyond the power of language to describe—a fellowship fruiting in the peace that passeth all understanding, because it is not an intellectual peace and so not to be intellectually discerned, but which floods the soul with ineffable joy, an experience sure, steadfast, immovable, everlasting. In the blessed joy of such an experience every follower of Christ becomes conscious of His living presence and all irreverence, all frivolity, all sin melts as does the dewdrop in the embrace of the revivifying rays of the sun. The realization of the conscious presence of Jesus—that is not only irreverence's cure, but also salvation's achievement for man.

“Thou, God, seest me”—and I am safe—safe and happy in Thy presence. Happy the soul

This Blessed Presence and the New Church	that experiences the blessedness of that dear companionship! Happy the church too whose
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members are animated with the joy of this presence. The new Church of the new time will make God's presence central in all its life, organic and expressional, and a blessed reality, passing description, in the heart of its every adherent. And so will the new Church redeem the new time for the King! She will have found her Lord and He will have crowned her with victory in His name! His presence, consciously felt, is her power, her source of irresistible

strength, her only hope of identifying herself with the spiritual Kingdom of her Christ.

Let us be up and doing : behold, it is dawn.

" Oh ! Come to my heart, Lord Jesus.

There is room in my heart for Thee."

A MIGHTY FORTRESS IS OUR GOD

"The Lord is my rock and my fortress."—*2 Samuel 22 : 2*

A mighty fortress is our God
A bulwark never-failing ;
Our Helper He, amid the flood
Of mortal ills prevailing.
For still our ancient foe
Doth seek to work us woe ;
His craft and power are great,
And armed with cruel hate,
On earth is not His equal.

Did we in our own strength confide,
Our striving would be losing ;
Were not the right Man on our side,
The Man of God's own choosing.
Doth ask Who that may be ?
Christ Jesus, it is He ;
Lord Sabaoth is His name,
From age to age the same,
And He must win the battle.

And though this world, with devils filled,
Should threaten to undo us ;
We will not fear, for God hath willed
His Truth to triumph through us.
The Prince of Darkness grim,
We tremble not for him ;
His rage we can endure,
For, lo ! his doom is sure,
One little word shall fell him.

That word above all earthly powers,
No thanks to them abideth ;
The Spirit and the gifts are ours
Through Him Who with us sideth ;
Let goods and kindred go,
This mortal life also ;
The body they may kill ;
God's truth abideth still,
His Kingdom is forever.

—*Martin Luther.*

Appendix

Appendix

What the New Time Portends

I. THE END OF THE WORLD

1. That the present crisis points towards the close of the times of the Gentiles.

2. That the Revelation of our Lord may be expected at any moment, when He will be manifested as evidently as to His disciples on the evening of His Resurrection.

3. That the completed Church will be translated to be "forever with the Lord."

4. That Israel will be restored to its own land in unbelief, and be afterwards converted by the appearance of Christ on its behalf.

5. That all schemes of reconstruction must be subsidiary to the second coming of our Lord, because all nations will then be subject to His rule.

6. That under the reign of Christ there will be a further great effusion of the Holy Spirit upon all flesh.

7. That the truths embodied in this statement are of the utmost practical value in determining Christian character and action with reference to the pressing problems of the hour.

This is the now famous London manifesto and is signed by the following men of world-reputation :

G. Campbell Morgan

A. C. Dixon

W. Fuller Gooch

J. Stuart Holden

H. Webb-Peploe

F. S. Webster

Dinsdale T. Young

Alfred Bird

J. S. Harrison

F. B. Myer

II. SPIRITUAL UNITY THROUGH SACRIFICIAL SUFFERING

(Dr. Charles S. Macfarlane's reply to the above manifesto)

A notable circle of Christian men has recently issued a prediction of the speedy end of the world. Their prophecy is based upon the striking response of Jesus to the bewilderment of His disciples, when "they asked Him, saying, Master, what sign shall there be when these things shall come to pass?" "And He said, When ye shall hear of wars and rumors of wars, be not terrified ; for these things must first come to pass ; but the end is not yet." "Nation shall rise against nation, and kingdom against kingdom." "Ye shall see Jerusalem compassed with armies." "And there shall be upon the earth distress of nations, men's hearts failing them for fear." "*And then shall they see the Son of Man coming in a cloud with power and great glory.*"

The interpretation of these Christian men is precisely

what many thought in Jesus' day. The coming of the Son of Man meant the end of the world. The facts of subsequent history showed that this was not what Jesus meant.

His prophecy was fulfilled: the Son of Man did come with power. His coming in that power was not, however, the sign of the end of the world. It was the beginning of a new life in the world.

History has repeated itself, and the world's struggles have ever been the travail of a new birth. Out of them, tried as by fire, has emerged a better and purer world.

"Think not that I came to bring peace on the earth; I came not to bring peace but a sword." There are two kinds of peace; that of outward similitude and that of inward reality. So, again, without any contradiction in His own mind, Jesus said in His last hours, "Peace I leave with you; my peace I give unto you." But He added, "Not as the world giveth, give I unto you."

War brings out both the worst and best in nations and in men; it is subject to the universal law of compensation. One who goes across the seas to-day comes back with mingled sadness and hope. He enters into the experience of the great psalmists. The same psalm consists of a dirge and an oratorio. There is a wonderful and apparently contradictory contrast in mood. They move on, with their alternating notes, from the extreme of despair to the height of faith, the sense of horror ever changing place with the sense of hope. There is unity among them in this: that their one constant and unfailing message is, "Hope thou in God." They all end in the same last resort. It is a wonderfully vibrating, pulsating picture, full of dignity, breathing sincerity, alive with pathos, charged with the same solemnity, yet ever vibrant with unfailing and re-

sponding confidence, filled with the gloom of realism, yet fuller still of a magnificent and glowing idealism, and these psalms are but the reflection of the varied and vividly contrasting moods of any seriously thoughtful man to-day.

Men have said, with easy-going flippancy, that the war means the failure of Christianity; Christ stands before Pilate. But it is not Christ before Pilate; it is Pilate before Christ, and if we listen we shall hear it again, "This is your hour and the power of darkness; but ye shall see the Son of Man, coming with power."

Christian institutions have failed only in so far as they have failed to be Christian. It is not that their ideals have been found wanting; it is not that their message has been untrue; it is because they are human, and it is becoming clear to the leaders of the churches that they have faltered for much the same reason that the allied nations have failed up to this moment—because they have been wretchedly divided.

The most hopeful sign of our day and generation is that while at the immediate moment the powers of darkness seem to prevail we may witness the steady, largely unseen, unification of righteousness.

The most terrible thing at this hour is its terrible waste. Indeed, one of the most startling of modern discoveries is that human civilization itself is so sadly wasteful of human life and resources. The wastage of war is the same thing, only to a greater degree.

But these are not the worst of our dissipations, and, indeed, these wastes have been largely because of a deeper and more serious prodigality. We have let the very light within us become darkness, and the saddest of all has been the waste of our moral powers, our finer emotions

and our religious enthusiasms, through sectarian divisions, denominational rivalries and unrestrained caprice, often deluding itself as a religious loyalty.

The greatest social movement of our day is the effort to stop this wanton destruction by the unifying of our religious forces. One can see it on every hand. The chaplains in France, through their devotion and heroism, have changed the attitude of the French people and the French government towards religion. The free churches of Great Britain, for the first time in their history, have made a movement towards effective and permanent federation. The million Huguenot people of France, who have been extravagantly divided, have, within the last fortnight, come together in a common body and have sent to this country two of their chaplains as representatives of the entire body of French Christians. A message comes from a representative group in the Netherlands, asking that a delegation be sent to them to render such help as it may in bringing their Christian forces together. A cable from Australia announces the organization of a federal council in that land. While this story is being written there sit beside the writer delegates from the churches of Great Britain and from the Belgian missions upon errands of mutual fellowship and practical service.

The first religious body to meet after the declaration of war, to issue a message to the churches, was not a denominational assembly; it was a council at Washington, constituted by thirty religious denominations to speak for them all. The Young Men's Christian Association, on twenty-four hours' notice, was ready to take care of the soldiers, in behalf of all the churches, who created it. Under the general war-time commission of the churches

the work of the denominational bodies, the camp pastors outside the camps and the chaplains and Y. M. C. A. secretaries within the camps, are brought into coöperation, impeded, to be sure, by the limitations of our persistent human individualism, and yet in an earnest spiritual unity. City after city which had given the matter serious thought before is forming its federation of churches with a common headquarters and a common administrative representative. The movement for Christian coöperation, not without some caution, it is true, is moving in a larger circle upon matters of common interest to the nation and the world. Consultation is daily held between representative Protestant, Roman Catholic and Jew, and the delegation of fifty religious leaders in conference with the President of the United States is equally divided between Catholic and Protestant.

Out in the field, so the French chaplains tell us, Protestant and Catholic chaplains, in the hour of necessity, forget all except that they are the ministers of the same God to the same suffering humanity, and our chaplains, as they are all clothed in the same khaki, will be clothed with the same indistinguishable religious spirit. For three years a constant stream of contributions has gone across the seas, not from Presbyterian here to Presbyterian there, but from the Christians of America to the Huguenot Christians of France. It has not been, to be sure, a conference on Christian unity in faith and policy. It has been simply mutual service with the sense of a spiritual oneness. Indeed, it may be that a larger resultant service has been given because diversity has been permitted in unity.

During the past quarter of a century this process has been going on, Christian unity being approached through common participation in concrete and common tasks. Its

deepening has now come through the mutuality of common suffering. The very day on which this message is being written there comes a cable from the archbishop of Sweden to the Federal Council of the Churches of Christ in America from a conference of Christians of five neutral nations, and the message is a very simple one; it simply says, "Finland is in a state of famine."

Leaders in Christian education representing all Christian bodies are now in weekly conference preparing their study courses. They are not courses in denominational history and polity. The subject is, "What is American Christianity going to do for reconciliation and reconstruction in Europe?" Herbert Adams Gibbons carries the causes of the war back for four centuries and, coincidentally, in celebrating the four hundredth anniversary of the Reformation, with all its great advances, we are obliged to take account of nearly four centuries of disintegration in religious forces.

For about three hundred and seventy-five years the process was largely that of the multiplication of denomination in isolation, or, worse still, in competition and almost never in coöperation. The movement for serious Christian coöperation has been in existence for about ten years. If we think of that decade over against those three hundred and seventy-five years of Protestant dissociation, the story of present day Christianity is one of progress.

The world is in a struggle for democracy, and democracy is simply another name for spiritual unity. We knew that man has a soul; we are learning that nations have souls. We are beginning to discover that the world has a soul. The prophecy of Jesus is being fulfilled in our search for spiritual unity.

There is little hope for the future in leagues of nations

and world courts for political uniformity, unless some institution in human form finds and expresses this unity of spirit and ideal. With all their human limitations, the churches still symbolize those ideals and stand for that spiritual democracy which must underlie the new political democracy. The issue is determined by two processes: First, within each nation the unification of its own spiritual forces, and, second, the rapidly developing fraternity of the churches of one nation with another.

The reader asks, "What do you mean, one church?" Yes, we mean one church. But how far its unity will be that of identity and how far that of diversity, we have not the wisdom to answer. The council at Washington did not know it, perhaps, but it really formulated the new common creed in these historic words:

As members of the Church of Christ, the hour lays upon us special duties:

To purge our own hearts clean of arrogance and selfishness.

To steady and inspire the nation.

To keep ever before the eyes of ourselves and of our allies the ends for which we fight.

To hold our own nation true to its professed aims of justice, liberty, and brotherhood.

To testify to our fellow Christians in every land, most of all to those from whom for the time we are estranged, our consciousness of unbroken unity in Christ.

To unite in the fellowship of service multitudes who love their enemies and are ready to join with them in rebuilding the waste places as soon as peace shall come.

To be diligent in works of relief and mercy, not forgetting those ministries of the spirit to which, as Christians, we are especially committed.

To keep alive the spirit of prayer, that in these times of strains and sorrow men may be sustained by the consciousness of the presence and power of God.

To hearten those who go to the front, and to comfort their loved ones at home: fortified in character and made strong to resist temptation.

To be vigilant against every attempt to arouse the spirit of vengeance and unjust suspicion.

To protect the rights of conscience against every attempt to invade them.

To maintain our Christian institutions and activities unimpaired, that the soul of our nation may be nourished and renewed through the worship and service of Almighty God.

To guard the gains of education, and of social progress and economic freedom, won at so great a cost, and to make full use of the occasion to set them still further forward, even by and through the war.

To keep the open mind and the forward look, that the lessons learned in war may not be forgotten when comes that just and sacred peace for which we pray.

Above all, to call men everywhere to new obedience to the will of our Father, God, Who in Christ has given Himself in supreme self-sacrifice for the redemption of the world, and Who invites us to share with Him His ministry of reconciliation.

To such service we would summon our fellow Christians of every name. In this spirit we would dedicate ourselves and all that we have to the nation's cause. With this hope we would join hands with all men of good-will of every land and race, to rebuild on this war-ridden and desolated earth the commonwealth of mankind, and to make of the kingdoms of the world the kingdom of the Christ.

But this was a war-time creed. It was a temporary thing. Was it?

The brewers of America have an advertisement in which they warn the people that if prohibition comes in war-time it will stay forever. They are undoubtedly right. May it not be that the Christian churches will say: If we can live and serve and suffer this way in time of war, shall we not do so in time of peace?

The failure of the Church was not the failure of her Master, not the failure of her message, and if her various assemblies are willing to save their life by losing it, and the Church can thus find her own soul, she can reveal the soul of the nation, and if the churches of all the nations can come into a common bond of fellowship through suffering, they will discover and save the soul of the world.

If our churches in America will submit themselves to this deepening sense of spiritual unity they will help to transform the world's Golgotha and its Calvary into the resurrection on the third day.

The clearest sign of the Son of Man coming in power is this manifest spirit of unity in service, of unity in prayer, of unity in spirit, which is laying hold of our churches in this hour of their extremity, and which, when they come to reach Olivet together, will lead them to share and rejoice in the victory of Gethsemane and, when the time is fulfilled, with their united power, to roll the stone away.—Reprinted from *The Survey*, 1918 New Year's issue.

III. A GREAT LAYMAN'S IDEA

That the Gospel has power in the individual life, there is ample evidence. Likewise its leaven in certain relations of the community is fairly well vindicated. Out of it is

to come the universal hope. It has now to prove that its compelling dynamic can sway the parliaments and the throne rooms. *Unrelated denominationalism will be worse than a joke in such an hour.* IT WILL BE A TRAGEDY AND A CRIME. That the impact of Christianity may be felt in these great forums of the world's search for a permanent peace and unbroken brotherhood, a federation of churches of some kind is necessary from the smallest village to the greatest city, and from these to the Christian bodies of the nations of the world.—*Fred B. Smith, in "The Manual of Interchurch Work."*

IV. AN OFFICIAL DECLARATION

By The American Branch of the World Alliance for Promoting International Friendship Through the Churches

In view of existing world conditions the American Branch of the World Alliance makes the following declaration in regard to the duty resting upon the Church :

The Church of Christ in America should prove itself the loyal and efficient servant of the nation in this time of testing. It should bear upon the heart the President and other national leaders and the men in service, ever praying and striving that the cause to which the nation has dedicated itself may be carried through to high achievement.

The Church in all its branches should humbly and devoutly pray for recovery of the lost consciousness of its essential unity and universality in Christ, establishing in its membership the feeling of a fellowship that transcends the barriers of nation and race. It should be the "light" and the "leaven" of the world, a living bond holding the nations together in righteousness and service.

The Church should build in all its branches throughout Christendom a world-fellowship of good-will and reconciliation. It should practice self-sacrificing service in the relief of suffering, earnestly cultivate love of enemies, and stand ready to share in the pressing tasks of reconstruction and rehabilitation when this war is ended.

The Church should teach mankind that God's laws cover the whole of human life, individual, national and international. It should deepen the desire for national righteousness and truth, unselfishness and brotherliness.

The Church should add its strength to the movement for establishing right international relations on an enduring basis. It should vigorously press for a League of Nations, having such features as periodic conferences, a world court, commissions of inquiry, boards of conciliation and arbitration, and adequate administrative agencies, to the end that national sovereignty shall be more properly related to international judgment and opinion.

The churches of America should support the policies announced by President Wilson in his reply to the Pope : "Punitive damages, dismemberment of empires, the establishment of selfish and exclusive economic leagues we deem inexpedient and in the end worse than futile, no proper basis for a peace of any kind, least of all for an enduring peace. That must be based upon justice and fairness and the common rights of mankind."

American Christians have in addition their own special and personal tasks in the relations of America to the Far East. They should strive to secure Federal legislation providing for the adequate protection of aliens, the loyal observance of treaties, the early removal of all causes of irritation, and a fundamental solution of the whole Asiatic problem.

These are the principles and the program by which to secure world justice, good-will and enduring peace. All American churches and Christians should take part in establishing these principles and in securing these ends.

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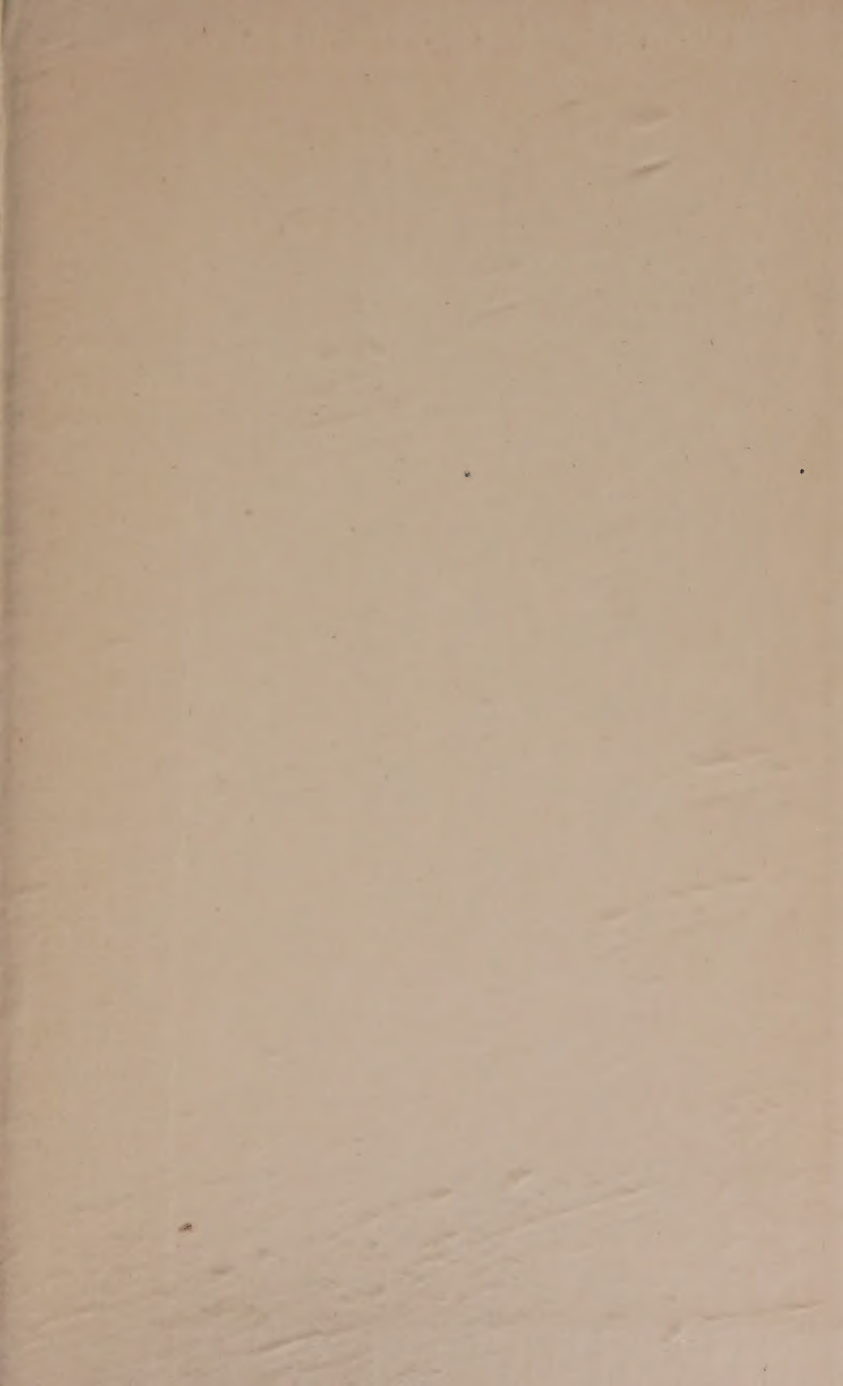
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